

Christian Herald

JUNE • 1958



THE EPISTLE OF THE

MAY 21 1

UNION THEOLOGICAL

**This month: AMERICA'S GREATEST
UNEVANGELIZED FIELD—THE CHURCH!**

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JUNE, 1958

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational...dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy, co-operation with all who seek a more Christian world.

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next month

There's Nothing Wrong with Juries but Jurors. Next to voting, jury service is the activity in which more people come face to face with the responsibility—and privilege—of citizenship than any other, with unhappy and often unworthy results. Managing Editor Kenneth L. Wilson drew a jury term recently, went to court prepared to scoff, remained to admire. What he found may make you a little more gracious, even eager, when your own number comes up.

How to Choose a Hymnbook. It's not as easy as it looks, and certainly the average churchmember doesn't do it often enough to become a voice of experience. We asked church-music enthusiast Doron K.

Antrim to go through the hymnbooks put out by major publishers, tell you how one differs from another, give you the ground rules for deciding which is best for your own purpose. His article gives you a head start, as the time comes when you will need to replace your present books. (And it's probably later than you think! Take a look.)

Telltale Signs of Old Age. And they are as likely as not to occur in young people. But forewarned is forearmed, for most of these "signs" you can do something about—with, we might add, pleasure and profit to self and others in the family or office. Edward R. Bloomquist, M.D., tells what, when and, most important, *how*.

CHRISTIAN HERALD



"... Ye saw the choices a bit more clearly than ye could see them on earth."

C. S. Lewis

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Contact Merle Harbach

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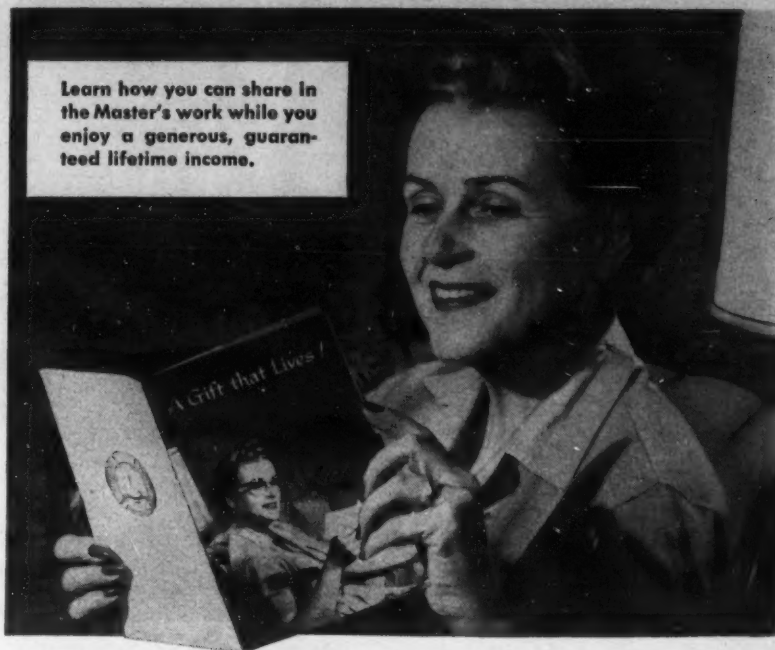
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JUNE 1958

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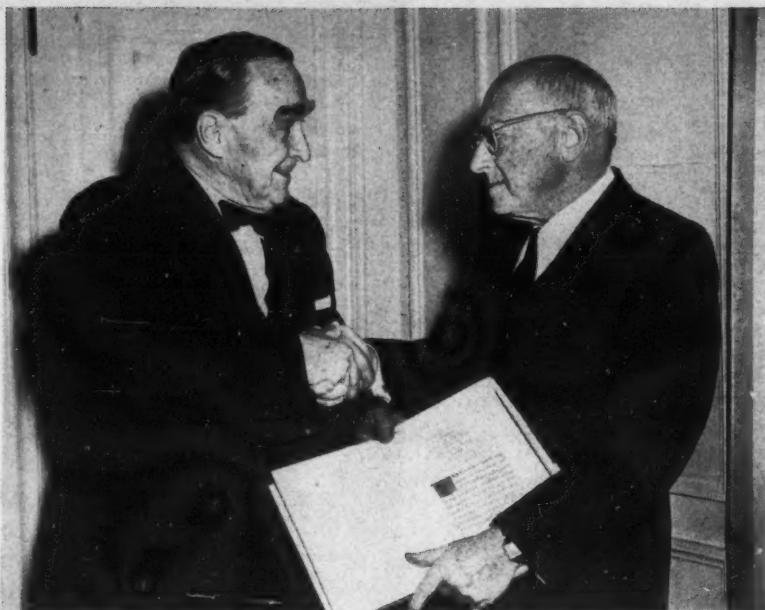
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DOCTOR POLING

answers
your
questions

Cecil B. deMille receives Christian Herald readers' 1957 Picture of the Year award for "The Ten Commandments" from Dr. Poling.



Infallibility of the Bible

In an address before the Methodist Board of Education in Cincinnati, Dr. Harold A. Bosley is quoted as saying, "At one time the Bible was the symbol of infallible truth to most Protestant Christians. Now the most thoughtful student can claim for it is that it contains the deepest insights we have into man's search for God and God's response to man." What do you think of that?

IOWA

H.H.

Dr. Harold A. Bosley is a distinguished Methodist clergyman. This represents his opinion and conviction. I disagree with him absolutely. For me, and I believe for the vast majority of all Christians, the Bible continues to be the "symbol of infallible truth." That and much more.

Alcoholism a Disease?

What do you think of the statement credited to the doctor who is quoted in the clipping I enclose, which says: "It is no more disgraceful to be an alcoholic than a diabetic"?

KENTUCKY

M.D.

What a doctor he is! That statement has no justification in science or in morals.

Adopted

I am an adopted child and wish that I might feel as close to Mother and Father as they are to me! Do you think I ever can get that close?

PENNSYLVANIA

J.P.M.

I know you can. And here is the an-

swer in a little verse that I found among my papers recently:

The Answer to an Adopted Child

Not flesh of my flesh,
Nor bone of my bone,
But still miraculously
My own.
Never forget
For a single minute
You didn't grow under
my heart,
But in it.

—Fleur Conkling Heyliger

Marriage Agreement

Can't something be done to stop the business of Roman Catholic priests demanding that bridal parties sign a statement that all children born of the marriage will be reared as Roman Catholics? Why should Protestants be compelled to sign such an agreement?

WISCONSIN

M.C.

The Roman Catholic Church is, of course, entirely within its rights when

it requires a Protestant marrying a Catholic to sign such an agreement as you describe. But Protestants are not compelled to sign such an agreement. A Protestant may refuse to sign the agreement. Indeed, many do.

Unsolicited Manuscripts

Is CHRISTIAN HERALD interested in receiving poems, articles, stories, etc., from its readers? What should one do to learn whether or not one's writings have a market value?

NEW JERSEY

Mrs. R.A.K.

There is just one way to ascertain whether or not our literary efforts have a market value—send them to publishers that we think might be interested. As to CHRISTIAN HERALD, you know of course the character and quality of the articles, poems, stories, special features, etc., that appear every month. Reading these you will have some idea, I am sure, of what might be in your mind that you would feel justified in sending to us for the attention of our readers. We are always glad to receive material from the CHRISTIAN HERALD "family." I would add that poetry is of all media the most difficult—and the least likely—to find a market. Nevertheless, good and worthy verse may always hope to find an open door.

The Constitution and the Commandments

I have been taught that the Constitution of the United States was based on the Ten Commandments. Correct?

PENNSYLVANIA

C.A.

It is not. In the principle there is, of

CHRISTIAN HERALD

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course, much of the Ten Commandments in the Constitution.

After Jesus' Death

Did not Jesus promise the thief on the cross that he, the thief, would be with Him in Paradise on that very day? Isn't that enough for us to know as to where Jesus was after He died?

FLORIDA

R.W.J.

Right you are! And why go beyond the words of Jesus Himself?

Neglected Minister's Wife

What do you think of a wife who married a minister knowing that he was a minister and who now "gripes" about being neglected when he devotes himself to his high calling? Should she not enter into his sacrifices and ordeals?

TENNESSEE

(Mrs.) N.P.

The answer is definitely "Yes"—and generally she does. My own mother did and my blessed wife does. Those who do not, as of my knowledge and experience, are the exception to the rule. But these exceptions are a tragic lot and they do make a mess of their husbands' and their own lives. However, let this be added: Ministers do well to take into account their family obligations along with their church and pastoral responsibilities.

Christmas Organization

Do you know of a society to "put Christ into Christmas"? Does such an organization exist?

FLORIDA

F.M.S.

I do not know of such an organization. Do you?

Memorials

When my father died, there were several memorials from friends who are members of denominations other than that to which Father belonged. Should not these memorials have been given to his favorite mission or charity rather than to the donor's?

OHIO

L.B.T.

Entirely a matter of preference, I think. The spirit in which the memorials were given is the important matter. Generally, of course, I would wish to make my gift to something that the deceased himself had been interested in.

Baby Kissing

Our minister always kisses the babies after he baptizes them. Is this a good, or even sanitary practice?

MAINE

E.R.L.

I hope so, for I always do! Mine is a very sanitary kiss—just under the ear.

JUNE 1958

THE TRUE STORY of THREE KOREAN WAIFS



Their father was employed as a laborer carrying coal to the piers in Pusan. It was difficult to support his wife and four children, so his wife helped as a peddler. They lived in a wretched hut, but ate fairly regularly. Then tuberculosis struck the father and he was confined to his bed. The money the mother made went for medicine. There was little left for food. Sang Dol, the oldest boy, with his little sister, carrying a sack, picked up pieces of coal dropped around the railroad. This they sold to buy a few vegetables, the cheapest food available. They did their best but could not save their father who died on November 20, 1957. They lost even their humble hut and had no place to live. The mother, with her youngest child on her back, left one morning seeking work. She and the baby have never been heard from since. Now Sang Dol, accompanied by the two younger children, continues the work of picking up pieces of coal. They are homeless, schoolless and always hungry.

The story of these three waifs can be repeated hundreds of times in South Korea today. Such children can be "adopted" and given food, shelter, education and—love. The cost to the contributor is the same in all of the countries listed below—\$10.00 a month. The child's name, address, picture and story is furnished the donor. The donor also can correspond with the "adopted" child.

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LETTERS

Have We Lost Our Way?

The article on missions in March was very fine and so true. As Christians we have lost sight of our task of bringing salvation through Christ to the nations. All other things are means to the end. We have become entangled in the means and lost sight of the end.

Searcy, Ark. MARGARET A. RHODES

Author?

The poem "Not Growing Old" in April "I Remember" was written by Catherine Burkholder of Mt. Pleasant, Michigan, when she was 81 years of age. I found it in the Free Methodist paper in 1951.

(Mrs.) ROSE KNOUSE

...You used the poem "Not Growing Old" with the notation "Author Unknown." The author was a friend of mine, Rev. John E. Roberts of Denver, Colorado. I have had a copy for many years which his son gave to me after the father died.

Denver, Colo. (Mrs.) EDITH FOX

...The poem "They Say That I Am Growing Old" was written by my grandfather, Marion Frances Elliott of Bellaire, Ohio. He wrote it about 18 years ago, while sitting in church. He sent it to a poem publishing company but somehow he was never credited with writing it. Nor did he hear from them.

Nitro, W. Va. MRS. JOSEPH DARBIS

Untogetherness

I wish to express my appreciation for the article by Maurine Collins, "We Need Apartness, Too!" (April). I have raised seven boys and girls, and I am not writing as one who has had no experience with young people.

Pine Village, Ind. LENA FENTON RHODE

Semantics

In regard to the article "Where Is the 'Pro' in Protestant?" (April) I quite agree that most people do not look to the dictionary for definitions. Sorry, but my dictionary does not read like yours, "to testify for," or "to be a witness for." Have you done what you are suggesting others do? What is the name of your dictionary?

Lake Mills, Wis. THEODORE E. BARE

• "Webster's New Collegiate Dictionary" (G. & C. Merriam Co.) says this: *pro-tes't*, v.t. (OF. *protestar*, fr. L. *protestari*, fr. *pro plus* testari *to be a witness, fr. testis witness*).

Wrong War

In the article by Ray Erwin titled "North Carolina" (April) you said that Guilford Courthouse Battlefield was a Civil War battlefield. Now, we Tarheels love and respect our Civil War heroes (all North Carolina men were heroes as far as we are concerned), but we are just as proud of our forefathers' part in another war partly fought upon our fair countryside. The Guilford Courthouse National Military Park is a memorial to our Revolutionary War dead. Here is where General Green of the Colonial troops met General

Cornwallis of the British Army and General Green won a battle that was the turning point of the entire war.

Greensboro, N. C. REV. GLENN LEE

Courier a Communist?

Here's a headline you'll never print in "Letters": COURIER'S CUES CURIOUSLY COMMUNISTIC. Why does a Christian magazine promote so consistently the aims of the world's most anti-Christian nation? This forthright, sustained attack against American principles infuriates me. It's been going on for too many years to be unintentional and overlooked!

Gloomy Gabriel points up and accentuates our racial problem in its most damaging and pessimistic light. He harps on the favorite Commy supposition that the United States is weak, unprepared, criminally stupid, hopelessly behind and outclassed by glorious Russia. The Sputnik serves his designs perfectly at present. He slurs the name and performance of our President, clearly showing his contempt by sarcasm.

Item after item deftly seeks to instill fear of imminent attack. Exactly Russia's aim, to create mass panic, distrust of our leaders and mass hysteria. Mounting unemployment provides still another fear-producing subject to be exploited to the limit. Courier never fails to paint the darkest side of the picture. His predictions are predominantly ominous. (I am currently unemployed and Courier's fear-peddling campaign hurts my chances of return to work.)

When Senator McCarthy was alive, Courier's zeal in discrediting this No. 1 American menace to Reds never cooled. Month after month he hammered away with a fury matched only by other Red-loving commentators.

I know you haven't the courage to print this letter in full, because you didn't have the guts to print my first letter on the same subject. Folks who read and idolize CHRISTIAN HERALD in its unquestioned entirety mustn't have their attention called to this obvious, undisguised anti-American smear program. You must not risk loss of circulation. The Almighty advertiser's dollar mustn't be jeopardized. Funny how folks can't see the forest for the trees when they are exposed to ideas that might sound strange if they were read in a less "Christian" herald. Maybe it's hypnotism at work. Anyway, CHRISTIAN HERALD does provide the ideal media for indoctrination to deceit!

Attleboro, Mass. HARLOW B. GEORGE

• I know intimately CHRISTIAN HERALD's news commentator. There is no more loyal American citizen under the flag than this man, nor is there a more devoted and evangelical Christian.—DANIEL A. POLING, Editor

Committee Member

I liked "I Have Become a Committee of One" (March). I have found that if you want anything done right, just do it yourself, and not wait for a committee to hash

CHRISTIAN HERALD

it over—in church affairs or anywhere else.
Cataldo, Idaho ELLA B. BOLKCOM

Outer Space

"Will We Lose God in Outer Space?" (April) is a timely, much needed article. It is possible that the total effect may be to make some readers angry, to please few, and to make many others confused and unhappy, but like a surgical operation, it may not be pleasant yet it may be necessary. Sooner or later, this issue would have to be discussed, although I think to explore outer space and find out how peoples on other worlds live would be prohibitive in cost. It is now said that it would cost two billion dollars to send one man to the Moon.

Mr. Lewis met the challenge head-on for the most part, but he would turn aside from science and bring in the old idea of "fallen man." If we are going in for science, we might just as well go whole hog or none. It would be well to get an article by some first-class scientist as a companion piece. I for one would like to read a discussion that would present the voice of Science itself on this question, "Will We Lose God in Outer Space?"

Narvon, Pa. REV. ROBERT L. ROBERTS

... That was a honey of a piece by C. S. Lewis. I loved it and want to send copies to a number of people.

New York, N. Y. MURIEL FULLER

No Such Verse

In reading the Daily Meditations I note that the Sunday, February 9, Bible reading called for is Matthew 4:40. There are only 25 verses in this chapter.

Paris, Ky. MRS. D. T. MCCracken

● Sorry, it should have been Mark 4:40.

Covers Defended

I was shocked when I saw in the March issue (Letters) that a reader criticized the fiction and the front covers. To my notion no magazine has a better front cover each month than CHRISTIAN HERALD. The pictures are so true to life. I have saved several of them for framing.

Denver, Colo. LIDA MCFARLAND

... This is just to tell you how much we like the beautiful front covers of the CHRISTIAN HERALD.

Lenox, Mass. LILLIAN E. PARKER

Opinions on Fiction

I just had to answer the one who wrote about unpopular fiction in the March "Letters." We have enjoyed CHRISTIAN HERALD for many years and I have found very few articles that did not have some religious flavor in them. "The Feud at Willow Lane Church" (Jan.) was a clean, interesting story. Anyone attending a church for 30 years, as in this story, surely thought of God even though He was not mentioned.

Rice Lake, Wis. MRS. OWEN SHANKSTER

... I was disappointed in "The Chastening Day" in the March issue. The second line reads, "I was an enemy of the universe at large." And all because of a stuffed head! We have a friend who has cancer and suffers intense pain at times, but lives away above enemy land.

Montoursville, Pa. C. F. EISENMENGER

For most every kind of pain or ache,
BAYER is what millions take, because—

BAYER Brings Fastest Relief

... the fastest, most gentle to the stomach
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Men who KNOW medicine say: "Take Aspirin!"... Doctors and public health officials are men who know medicine—men who know what's best for pain relief. And for headache, backache, muscular pains and fever from a cold, these men who know medicine say the thing to take is aspirin. And the best aspirin the world has ever known is Bayer Aspirin!

Here's why BAYER makes you feel better fast! . . .

Unlike pain-relieving tablets which delay relief because they enter your stomach whole, a Bayer tablet disintegrates into soft, tiny flakes on its way to your stomach. Therefore, it's ready to go to work instantly—without delay—to bring the fastest, most gentle to the stomach relief you can get!



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What Happened To . . .

Homer Rodeheaver's trombone, so much a part of him and his songleading? It disappeared several years before his death. Mr. Rodeheaver was in a series of evangelistic meetings in Vandalia, Illinois, with Dr. Clovis Chappell. After an afternoon service, Mr. Rodeheaver left the trombone in the church, contrary to his usual practice. When he returned to the church shortly after dinner for the evening service, the trombone was gone. A thorough search was made at the time but no information has ever turned up about it.

"WELL, what are you going to be, my boy, When you have reached manhood's years: A doctor, a lawyer, or actor great, Moving throngs to laughter and tears?" But he shook his head as he gave reply In a serious way he had: "I don't think I'd care to be any of them; I want to be like my Dad!"

He wants to be like his Dad! You men, Did you ever think, as you pause, That the boy who watches your every move Is building a set of laws? He's moulding a life you're the model for, And whether it's good or bad Depends on the kind of example set To the boy who'd be like his Dad.

Author unknown

From Mrs. E. T. Russell, San Jose, Calif.

"I REMEMBER"

Selected by RACHEL HARTMAN

The Choir Boy

In his white surplice there he stands,
A hymnal in his boyish hands,
The morning sun upon his hair
Suggests a halo circling there.

His voice as sweet and fresh to hear
As feathered songbirds singing clear;
His eyes as innocent and blue
As skies with heaven shining through.

Is this the boy who all the week
Brought worried lines to father's cheek?
Is this the mischievous small lad
Whom teacher found so very bad?

It cannot be! but mother, who
Serenely listens from her pew,
Feels truly what the others miss—
At heart he always is like this!

Anne Campbell

From Lois Duffield, New Haven, Conn.

*They are not gone who pass
Beyond the clasp of hand
Out from the strong embrace;
They are but come so close
We need not grope with hands,
Nor look to see, nor try
To catch the sound of feet.
They have put off their shoes
To softly walk by day
Within our thought, to tread
At night our dream-led paths
Of sleep.*

*They are not lost who find
The sunset gate, the goal
Of all the weary years.
Not lost are they who reach
The summit of their climb,
The peak above the clouds
And storms. They are not lost
Who find the light of sun
And stars and God.*

From Mrs. C. A. Hampton, Evanston, Ill.

SO, if God place me in great perplexity, must He not give me much guidance; in position of great difficulty, much grace; in circumstances of great pressure and trial, much strength? Never fear that His resources will be unequal to the emergency: His resources are mine for He is mine, and is with me, and dwells in me. All this springs from the believer's oneness with Christ.—J. Hudson Taylor

From Mary A. Cline, Dairyland, Calif.

WE do not make friends as we make houses, but discover them as we do the arbutus, under the leaves of our lives, concealed in our experience.

—William Rader

From Mrs. R. E. Stephenson,
W. Palm Beach, Fla.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.



Please stop crying, Mommy I have!

This little child's tears have stopped because she has no more to shed.

To a slum child, the times for heartache and tears are all too frequent. An empty stomach hurts . . . a tenement is dark and frightening . . . life in the filthy alleyways is a brutalizing thing. The tears of the slum child come easily in the early years, but in time eyes drain dry. Only the heartbreak remains, and a pitiful childish hope.

It is harder for this mother to stop crying. Only she knows the hopelessness of the situation. Worn out with the struggle to make some kind of happy life for her child, she breaks down and unashamedly weeps. What more can *she* do?

But *you* can help this child. Your thoughtfulness can give her new hope and faith—lead her back into the warmth of human kindness—help her know the wonder of God's love.

On a sunny, wind-swept hill is a

beautiful place called Mont Lawn. For two glorious weeks this summer, boys and girls from slum areas, broken homes and impoverished families will romp under tall shade trees, make new friends, go on hikes, eat lots and lots of nourishing food, sleep between clean sheets in their own beds. In an interdenominational chapel they will learn of God and His divine love.

Right now, hundreds of children are waiting to go to Mont Lawn. Yet, unless we receive immediate help, *many will not go*. Children like the little girl in this picture can be made to smile again, to laugh with joyous happiness, if *you* will make it possible.

Will you—now—help take a little child away from her misery and give her to the sunlight of Mont Lawn? Even the smallest contribution will earn for you an anguished mother's blessing and the gratitude of one of these, the littlest and closest to Christ's Heart.

\$120.00 will give 3 children a full two weeks' vacation at Mont Lawn—and may be paid for at the rate of \$10 per month

\$40.00 will give one child a full two weeks' vacation

\$20.00 will give one child a full week's vacation

... and any amount will help

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NEW YORK 16, N. Y.

Yes, I want to sponsor wonderful inspiring vacations for slum children in God's outdoors.

☐ I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month, but I understand that I may cancel the arrangement at any time.

☐ I enclose
☐ \$120 (gives 3 children 2 weeks at Mont Lawn)
☐ \$40 (gives one child 2 weeks)
☐ \$20 (gives one child 1 week)

☐ I cannot provide a complete vacation, but I wish to have a share in this plan and I enclose \$.....

My Name.....

Address.....

City.....Zone.....State.....

Gabriel Courier Interprets the News

■ at home

SECOND LOOKING: Two human cravings have been sure: life and lower taxes. But now the politicians are wondering about the latter. Tax cutting had appeared to be the normal and needed way to deal with a recession—strategic, too, in an election year. The tub thumpers regarded President Eisenhower's fiscal caution as timidity, indecision, lack of leadership. Members of Congress lit out for their Easter recess certain the homefolks would give them a mandate to clobber Ike. The homefolks didn't. It was a baffled Capitolful of Congressmen who compared notes upon their return.

The public did not like high taxes more, but inflation less. Taxes are bitter medicine, but a known quantity. Where inflation stops, nobody knows. Ike was apparently getting across with his warnings that the farther government departs from pay-as-you-go, the bigger the national debt will grow and the smaller the dollar will shrink. Inflation has been lying comparatively quiet. If we give it a panicky push and it takes off again, it would be as hard to stop as a roller coaster car halfway down the big dip.

Such is the sober, second-look a tax cut is getting. This, and the comes-the-dawn realization that a tax cut gives no quick help to an unemployed man who has no wages to be taxed.

DEFENSE: Rep. Carl Vinson (D., Ga.) calls the President's Pentagon-reform plan "Prussian," and charges that if adopted, a possible result could be that "this nation and Christian civilization will die." Strong words. Emotional words. Personally, we doubt that President Eisenhower or even the Secretary of Defense can kill Christianity singlehanded. Mr. Vinson's impassioned prose is only a small sample of what is to come. But Mr. Eisenhower has made quite a point of announcing that he is ready for all comers. Correspondents at the White House news conference sensed that here was a man with a cause and dander to go with it. "I don't care just who is against this thing," said the new muscle-flexing Ike.

What is "this thing"? A way to tighten up control of the armed forces, give the Defense Secretary more complete control, strip Army, Navy and Air Force of their status as "separately administered" departments. Although

the services were theoretically unified in 1947, each branch still goes pretty much its own way—witness the missile Olympics at Cape Canaveral. We're still operating on a one-if-by-land, two-if-by-sea, three-if-by-air philosophy. And this in a jet-rocket-atomic age!

A-TEST BAN: We could have beaten the Russians to the punch. We didn't. Why? Because our "suspension" would have been as phony as that of the Soviets, and we didn't want to do business that way. Secretary Dulles says that ten days before Russia announced its unilateral halt to nuclear tests, the Administration, forewarned, held a special meeting to decide what to do.

We could have come out first with, for example, word that following our spring and summer tests we were calling an indefinite halt in tests. This would have cost us not one thing—except a good-sized chunk of integrity. For after a test series we normally wait about two years, during which time we analyze the results of the last one, determine what we want to find out from the next. Then, when we were ready for that next series, we would simply announce that we were going back to our testing. Actually, that is just about what Russia has done. They waited until they finished their series. Then, with fat notebooks in hand, they said, "We're suspending tests, boys. How about you?" It is as transparent as an Aesop Fable. How self-sacrificing!



A NEW COMMANDMENT: The Rev. H. B. Kuhnle, left, pastor, Immanuel Baptist Church, Lexington, Ky., and Keith Mee, minister of education, smile at traffic sign with Biblical flavor in front of their church. It works, they report. AP

MAGAZINES: The right to read carries with it the right not to read, of course. If anybody chooses not to subscribe to a magazine, that's his own business, even if the magazine is *CHRISTIAN HERALD*! But we get a bit hot under the collar when we see someone who chooses not to read pressuring other people into doing the same. That hasn't happened to *CHRISTIAN HERALD*, as far as we know. But it has happened to *Reader's Digest* and to *Life*.

In Ogdensburg, New York, Msgr. Floyd J. Brown, secretary of education of the diocese, has instructed principals of the 14 parochial high schools and 32 elementary schools under his jurisdiction to stop subscribing to the *Digest* and to cancel current subscriptions. The reason: "Certain articles on sex carried in two recent issues." And from Washington, D. C., the National Association of Secondary School Principals has sent out a form letter to principals of 20,000 junior and senior high schools recommending that they threaten *Time* and *Life* with cancellation of school subscriptions "as long as they have an attitude and policy inimical to education." *Life* had dared to print an editorial putting into words questions about modern education that a lot of people have been asking privately for a long time.

No magazine is untouchable. When it's wrong, it should feel it and does feel it. But that's a job for the individual, not for some would-be mastermind. And a gentle hint we'd like to pass along to subscription cancellers: Remember, you have only one subscription to cancel for your convictions: don't use up the privilege lightly. You might get madder, later on!

COURIER'S CUES: One major objective of U. S. nuclear tests is to get "cleaner" bombs offering less fall-out. . . . Now U. S. is to aim for the moon, in the missile dept. . . . Problem of the married student is filtering down into high schools: we have 284,000 married girls under 18. . . . "Frozen" earnings of conscientious objectors during World War II may finally be released for relief and rehabilitation projects abroad as CO's wish; Eisenhower has approved. . . . An international group of individuals, including Dr. Toyohiko Kagawa, Rev. Michael Scott and Norman Thomas are suing the AEC to try to prevent further nuclear tests; a suit will also be filed in London, and an at-

tempt made to file another in Moscow.

Straw of comfort: married couples with large incomes have more marital difficulties than couples with small incomes, says a Boston U. sociology prof. ... Sale of small-denomination E bonds, contrary to popular opinion, has been rising steadily. ... The U. S., says scientist Willard F. Libby, is "the hottest place in the world" for radioactivity, most of it "of Russian origin." ... The U. S., by the way, has shot off a total of some 100 nuclear explosions.

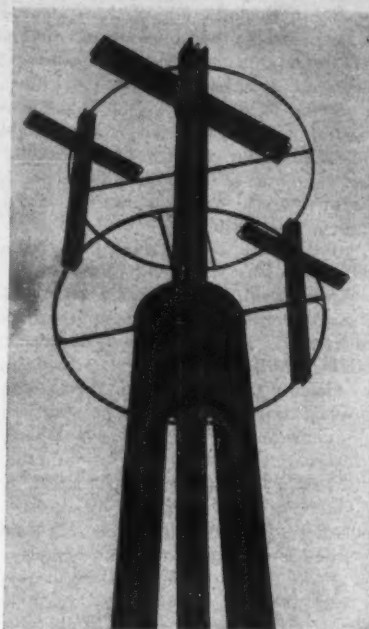
And to all who are getting or staying married in this month of orange blossoms—many happy returns!

■ abroad

MR. BIG: Nikita S. Khrushchev finally made it. Now he's not only First Secretary of the Soviet Communist party, but Prime Minister of the Soviet Union. It was always hard for him to say, "After you, Alphonse," to Mr. Bulganin, and sometimes on his foreign junkets he forgot completely and shouldered his theoretical boss out of the way or did the talking for him. Now Mr. Khrushchev won't even have to try to watch his step. If there's a summit conference, Khrushchev will be Eisenhower's opposite number. Mr. K. will like that just fine.

See how it was done. When Stalin died, Mr. Khrushchev denounced the "cult of personality," and came out for "collective leadership." That gave him time to consolidate his position. If a successor to Stalin had been chosen in the strong man tradition, it wouldn't have been Khrushchev. But he was big enough to get on the board of directors, at least. From there, he began getting in his licks. Secret police chief Beria was the first to go. Then Georgi Malenkov, Molotov, Kaganovitch, Shepilov. Then Zhukov. Now the goateed Mr. Bulganin. One to Valhalla, some to Siberia, all to limbo. Now only one big Indian, sitting on the fence.

PANDORA'S BOX: The important deficit of Russia is not in roads (Russia has 131,000 miles to our 2.3 million); or automobiles (Russia, 700,000; U. S. 56 million); or telephones (Russia, 2 million; U. S. 63 million), but in freedom. A Russian citizen cannot change jobs if he gets the urge, nor can he suddenly decide to take a train trip. He cannot go into a store and buy freely, even if he has the money. One of the things that most amazed the Russian ballerinas in New York was that "all" you had to have to buy in our well-stocked stores was money. (That's what Americans are saying, too, but with the accent on a different word in the sentence!)



THREE CROSSES top a 65-ft. pylon on the Protestant Pavilion at Brussels' International Exposition. Among Pavilion's sponsors are World Council of Churches, United Bible Societies, National Council of Churches. American Protestants contributed more than \$50,000 towards its construction. Building may be used as an ecumenical center after Fair closes.

RNS

The Sputniks will produce their own by-products. You can't build a Sputnik without being a pretty smart character. Instead of bemoaning that Russians have become that smart, we ought to be glad! A smart man's not going to be satisfied for long with restriction, thought-control, regimentation. Intellectualism can't be shut into a small box—and if it can be it isn't intellectualism. And once you let it out, it won't go back in without resistance.

FRANCE: Down went the Gaillard government and crash went the Tunisian peace talks that had seemed to be getting somewhere. As a matter of fact, they were getting somewhere, and the Rightist French political parties wouldn't tolerate it. So President Rene Coty began again his search for somebody to form a new government—a task at which he's had considerable experience. The next government will be the 25th since World War II.

CANADA: Last June, Prime Minister John Diefenbaker broke the 22-year-old rule of the Liberal party, but just barely. So this spring he called for an election, hoping to better his position. Well, he did! He's got a working majority now! The opposition Liberal party was whipped so badly it was

hardly worth picking up the pieces. Mr. Diefenbaker, non-smoking, non-drinking Baptist, is a powerful platform personality, a kind of political Billy Graham. His theme was the need to make Canada great, to keep "an appointment with destiny." Lester Pearson, his opponent, was a Nobel Peace Prize winner, the urbane man about the world. Canada voted almost unanimously for Diefenbaker, who had grown up in the wheatlands.

Accused of being "anti-American," Diefenbaker makes clear that he is instead "pro-Canadian." He doesn't want to see Canada dominated by the U. S., and apparently the Dominion backs him up on that one. Canada is beginning to feel its strength, resents the amount of U. S. money invested in Canadian stocks (which represent ownership), wants more of it diverted to bonds (which represent simply loans).

TWO MESSAGES: "True Christians are never pessimistic and never feel depressed. In God's eternal power they can find hope in the midst of despair, see light in the midst of darkness, and remain as pillars of strength in the midst of moral deterioration by making their life triumph over death in this evil world. Through crucifixion and resurrection Christ has set for us an example, for He showed kindness and love in spite of the hatred of men; He sacrificed Himself in spite of the selfishness of men. ... As Christians, we can bear what others could not, and act when others would not, to defend truth and uphold justice, resist evil enemies and overcome unprecedented calamities. In sacrificing ourselves so that our country can remain free and our nation can survive, in fighting for world security and human welfare, and in devoting ourselves to the task of resisting Communism and Soviet aggression in the course of our national revolution, we shall become truly 'more than conquerors.'"

That's a part of one speech. Here's a part of another:

"Communists do not turn the other cheek. If we are hit on one cheek we let them have it back on both."

The first excerpt was from President Chiang Kai-shek's testimony written on Good Friday of this year. The second was from Nikita S. Khrushchev's "testimony" to 4,000 persons gathered at the Lenin Sports Palace to welcome him home after an Easter visit to Hungary.

ARCTIC: The interesting thing about the Russian objection to U. S. bomber "scrambles" over the Arctic in response to unidentified radar signals is not that Russia objected, but that Mr. Gromyko waited to object until most U. S. news-

papers published the full story. Is Russian espionage so bad that it must get its tips from a news service? Hardly! But once the story was out, Russia could scarcely remain nonchalant. Mr. Gromyko says that a "flock of geese" set off one alert. And it could be electrical disturbances or other harmless visitors along the DEW line (defense early warning). Suppose one of our atom-armed bombers keeps on going, speculates Gromyko, all the way to Russia. Then because of a gaggle of geese, the world has an atomic war on its hands.

Actually, the way our defenses are set up, all factors are weighted *against* a bomber going on to Russia. Basic orders send it only part way; if it doesn't receive continuing instructions, it turns back. But if it waited until radar blips were positively identified, it might never get off the ground at all. The classic example: Pearl Harbor.

■ church news

NOLO CONTENDERE: It looks as if a lot of people are going out of their way to be spiritually sociable. A young Unitarian preacher led off, with the assertion that Unitarians should not be called Christians, because it cramps their style. (The word "Christian" was taken out of the name of their official publication last year.) In the April issue of *The Central Conference of American Rabbis Journal*, Protestant theologian Dr. Reinhold Niebuhr expresses his conviction that Christian missionary activities among Jews "are wrong." They are wrong, he says, because they are "futile," and because Christianity and Judaism are enough alike "for the Jew to find God more easily in terms of his own religious heritage than by subjecting himself to the hazards of guilt feeling involved in a conversion to a faith, which, whatever its excellences, must appear to him as a symbol of an oppressive majority culture."

And at the Blue River Quarterly Meeting of Friends, one of the speakers expressed the conviction that Quakers ought to receive non-Christians into membership. One of his comments: "The inner feeling that the Christian faith is uniquely true, and is in a class by itself, different from all other religions, is not a harmless error. It is a powerful cause of division and conflict among men."

NAE: Contrast this with comments at the 16th annual convention of the National Association of Evangelicals—or, indeed, with the survey sponsored by *Christianity Today* and conducted by Opinion Research Corporation, showing that most Protestant clergymen consider themselves to be either "conservative" (39%) or "fundamentalist" (35%) or "neo-orthodox" (12%). At the Chicago NAE meeting, president Paul P. Petticoord spoke of the resurgence of conservative Protestantism in the U. S., "after a half century of conflict between theological liberalism and fundamentalism." The popularity of Billy Graham, he said, and the rapid growth of new, younger churches which are "open to a virile type of evangelical Christianity" indicate the increasing strength of evangelicalism. But he feels that the day of controversy in theology is not over. "The new approach is to include the evangelical as a part of the whole without limiting him in his expression of a personal witness, but at the same time carefully guarding this liberty lest it should begin to dominate the theological direction of the body as a whole."

RELIGIOUS BIRD-WATCHING: The Rev. Edgar Holden, Roman Catholic professor of theology at St. Anthony-on-Hudson, Rensselaer, N. Y., made a comment recently which many Protestants will not only applaud but could also take a bit to heart. The Franciscan priest was criticizing those who stress the "accidentals" of religion instead of the "essentials," and profess to see

God's hand behind purely "natural phenomena."

Said he, "The latest report in superficial apologetics has to do with the swallows of Capistrano. It might be true that these little creatures return to Capistrano each year on March 19. If so, that is strictly their business. But the veiled implication that their scheduled appearance somehow bolsters the truth of Catholicism is . . . strictly for the birds. That we personally find the Capistrano legend hard to swallow is unimportant. It might be important, however, to question the wisdom of making a fuss over such trivia. Of late, it seems we Catholics are being saddled with more than our share of these dubious 'distinctions.' The stigma of religious credulousness is a damaging one, and a stain that is hard to wash away. . . . The great danger is that some might be led to believe that the case for Catholicism stands or falls on the wondrous as a feature of religion. This would be a sad inference."

Professor Holden did not happen to mention the St. Christopher medal "unofficially" wired to the Vanguard rocket that launched Explorer III into orbit.

WAR CLAIMS: Congress has been asked to appropriate \$3,203,270 to pay twenty-one unsatisfied claims of religious organizations in the Philippines for assistance they gave to U. S. armed forces in World War II. The assistance includes food and supplies furnished to American forces during the 1944 liberation of the islands. They were filed under a Congressional amendment broadening the War Claims Act of 1948, which had required that a religious group submitting a claim had to be affiliated with a religious denomination in the U. S. As amended, the legislation provides that any church group of the same denomination which has a religious organization in the U. S. shall be eligible to file war claims. Already, \$5,508,271 has been paid from funds raised by the sale of confiscated property of World War II enemy aliens. These funds are now exhausted. The Foreign Claims Settlement Commission is asking Congress to raise additional money by selling some of the German assets under control of the Alien Property Custodian.

Is this another matter of robbing Paul to pay Peter?

HYMNBOOK: In the West German State of Hesse they don't achieve unity by the process of elimination—a method which has seemed to gain favor in the U. S., where when some group objects to the reading of the Bible in public schools, the reading is stopped; or if in New York state somebody doesn't like the Ten Commandments,



INTER-RACIAL COMMUNION SERVICE: On Holy Thursday, a Negro and a white church in East Orange, N. J., united in a joint observance of the Lord's Supper. Center are the two pastors: Rev. William R. Bailey, left, Calvary Church, and Rev. George W. Swope, First Baptist.



MICHELANGELO'S "CREATION OF ADAM," from his glorious fresco on the ceiling of the Sistine Chapel in the Vatican, is reproduced on a new postage stamp. Only a segment is used. Stamp commemorates U. S. participation in International Geophysical Year. The hand of God is seen, right, as He is about to touch inert body of Adam to give life to the first man. Stamp is first in world to acknowledge God as the Creator.

RNS

even official Protestant bodies urge that the Ten Commandments be kept out of classrooms! In Hesse, they are achieving unity through the process of inclusion. They have developed an inter-confessional (we would call it inter-faith) hymnbook for use in the schools, worked out by a joint Protestant-Roman Catholic commission. Entitled, *We All Sing Together*, it contains 88 hymns which in text and melody have been used by both faiths.

The hymnal was designed so that Protestant and Catholic children in the schools might sing chorals and hymns during music lessons and general school events. During recent years the practice had been largely abandoned because school officials didn't know which songs were acceptable to both groups.

IN BRIEF: The National Catholic Educational Association urged greater utilization of the laity in the operation of Catholic schools. . . . New president of the Council of Bishops of The Methodist Church is Bishop G. Bromley Oxnam. . . . The Harvard Divinity School, for first time in its 139-year history, is setting up a professorship in Roman Catholic Studies. . . . The Children's Garden, largest and most modern Protestant-sponsored cottage-plan orphanage in the world, has been opened at Hong Kong by the Christian Children's Fund; the project will eventually house 1,200 children.

Protestant leaders have welcomed impartial investigation of church-state relations in Colombia, as suggested by *America*, Jesuit weekly. . . . In Mobile, Ala., 31 white Protestant clergymen have endorsed a petition by Negro ministers urging repeal of city bus segregation ordinances. . . . Dr. Alan Walker, Australian evangelist, has spoken out in defense of artificial insemination; Church of England leaders have condemned it. . . . A project at

Fort Benning, Georgia, to erect a statue of St. Maurice, so-called patron saint of the foot-soldier, with use of post exchange profits, brought a quick warning to the base chaplain from the Army Chief of Chaplains (who is himself Roman Catholic).

China Inland Mission has sent out 14 new missionaries for service in Far Eastern countries. . . . Of all conversions to the Roman Catholic church throughout the world, 75 per cent are taking place in Africa.

Providence-Barrington Bible College has announced a \$1,680,000 program for the development of its Barrington campus. . . . Harold E. Westerhoff was named General Secretary of the International Society of Christian Endeavor.

■ temperance

AY: While many people simply wring their hands at the problems alcohol creates when it gets into the blood-streams of teen-agers, there's an organization that's doing something much more effective about it. The outfit is called Allied Youth, old in years but as new as tomorrow in its approach to young people. Through "posts" in high schools around the country, AY not only *says* but *proves* that teen-agers can have fun without alcohol, and recreation without remorse. If you're wondering what you can do for the young people in your town besides shaking your finger at them, you ought to find out about AY and pass the word along. Write to them at 1709 M Street, NW, Washington 6, D. C. Tell 'em Courier sent you.

MAGAZINES: Although more newspapers than ever are accepting liquor advertising in an attempt to bolster their finances (more than three out of four dailies have wet advertising columns), the picture is different on the magazine side. More than 200 nationally-circulated magazines (*CHRISTIAN HERALD* among them, of course), including 17 with circulations over one million each, refuse all alcoholic beverage advertising, the Methodist Board of Temperance has reported. These 200 are facing the same rising publishing costs as others, but, as Dr. Caradine R. Hooten, the board's executive secretary puts it, "They have found it necessary to compromise their principles in this regard or subject the American home to invasion by forces which seek to destroy it."

Some of the most successful magazines in America are on the list.

How many of the magazines "advertise" alcoholic beverages in their articles and fiction is something else again. But that's another department and another battle.

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Editorially Speaking...

"HOME MISSIONS"

DR. Elton Trueblood's article, "Our Greatest Un-evangelized Field—The Church," in this issue, is the best and timeliest writing that has come to **CHRISTIAN HERALD** in a blue moon. If, as the recent nation-wide religious census concludes, 96 per cent of all adults in America claim some kind of church affiliation, then by simple tests within your knowledge and mine, millions of these have never known the fullness, the glory and the wonder of the conversion Dr. Trueblood describes. Illustrations make his article come alive.

In these paragraphs is an impressive argument for and justification of mass evangelism in general, Billy Graham in particular, and congregational and personal evangelism always and everywhere.

ROMAN CATHOLIC BISHOP 'FORBIDS'

ROMAN Catholic Bishop Daniel J. Feeney of Portland, Maine, has forbidden public high-school Catholic students and their parents to attend baccalaureate services whether they are held in churches, schools or other meeting places. The bishop, whose diocese includes all of Maine, declared Catholic students in public high schools must not attend religious services of another faith and that baccalaureate services are "religious affairs," although they are usually regarded as non-sectarian. He did announce that Catholic priests are free to participate in graduation exercises since they come *after* the baccalaureate services!

As the Bangor (Me.) *Daily News* put it:

"Roman Catholics, Jews, and Protestants have fought and died side by side on battlefields. They work together in factories, offices, in the fields. They serve together in government and in civic groups. They rub elbows at social affairs and develop close friendships, never giving thought to differences in religious beliefs. Americans, in other words, have achieved among themselves a remarkable degree of mutual respect, an agreeable co-existence or integration, if you will.

"Bishop Feeney's directive was regrettable."

SONGS IN THE NIGHT

IT is raining today as I write this—sheets of water driven by high winds. The city is dour and un-

happy. The streets are soggy with the remnants of past heavy snows. But what a tragic world this would be if the rains didn't come! When they are delayed or even when they hesitate a little, how loud are our complaints!

Another has written: "We see the rain beating heavy against the windows of our soul, dark and depressing, but faith looks beyond and sees after the showers—flowers and fruits."

When we are inclined to bewail our lot after some long and unexpected "wet season," some period when sorrows have thrust hard upon us, or when we have experienced a business recession, then up from the garden of our hearts may spring flowers of loveliness that never grew for us in stormless times. Always we find our rainbows through and after the rain. Always, too, some of life's sweetest and most glorious songs come in the night—the Holy Scriptures call them "songs of the night."

EXPLANATIONS THAT DO NOT EXPLAIN

THE New York State Council of Churches and the Protestant Council of the City of New York were reported in the daily press as favoring a Bill introduced in the New York State Assembly which would have permitted businesses closed on Saturday for religious reasons to stay open on Sunday. The Bill was defeated 85 to 61. It was supported by all Jewish organizations and opposed by all Roman Catholic groups. Also these two Protestant organizations were recorded as opposing a Bill introduced in the New York Assembly which would permit boards of education desiring to do so, to post a modified form of the Ten Commandments in high schools.

The **CHURCH HERALD**, official organ of the Reformed Church in America, carried a news item concerning the first Bill as follows: "All that would be required under such a law for the transaction of any and all kinds of trade and commerce on Sunday, would be for the particular employees who worked on Sunday to observe just one other day of the week ... the business itself would be operated seven days a week."

As a Protestant, after reading and evaluating all the "explanations" advanced by the New York State Council of Churches and the Protestant Council of the City of New York, I still find myself with an unhappy and a very red face.

Daniel A. Poling
EDITOR OF **CHRISTIAN HERALD**

our greatest unevangelized field...



THE CHURCH

By ELTON TRUEBLOOD

A RECENT religious sampling by the Census Bureau indicates that an astonishing proportion of the American people—about 96 per cent of all adults—claim some kind of church affiliation.

It is sobering to realize how trivial the connection must be for millions of them.

For a large proportion there is no adequate commitment to the cause of Christ, no regularity of attendance at public worship, no sacrificial giving, no personal religious discipline.

Even judging by "official" church membership statistics, we seem to have been remarkably successful at getting names on the roster. Almost every local church is happy to announce, particularly at Easter, large accessions to the membership.

But an examination of the figures shows, in many instances, that the apparent gain is merely a trading of members between churches. If we eliminate the transfers, and the children we should expect to gain anyway, the remaining number—those who come as adults into membership by conviction, with no previous connection—is small indeed.

If the number of persons who are totally "unchurched" is decreasing, are we to cease evangelizing? Or are we to shift our emphasis and begin to evangelize those who, though claiming or claimed by the churches, are in fact uncommitted.

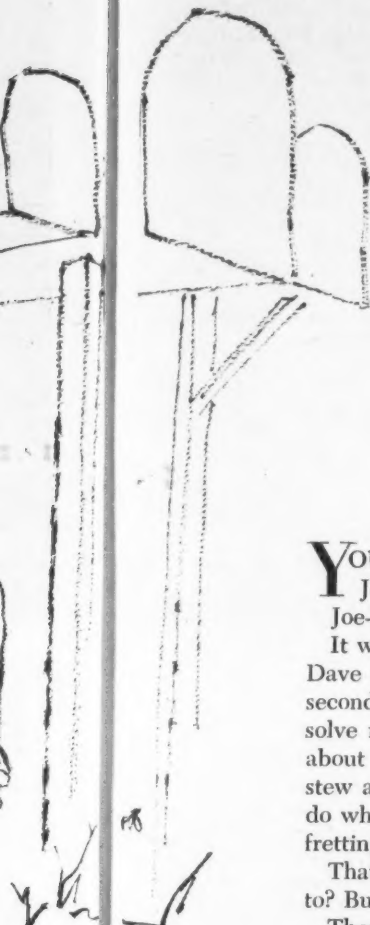
In all honesty we have to say that there are many

churches going along today with apparent success, but with actual failure, because conversions within the membership are so rare. It is relatively easy today to carry on a "successful" church with little or no spiritual rebirth. It is not really very hard to raise enough money to build impressive buildings, because money has, in the recent past, been abundant. It is far easier to set up brick walls than to stir up new life in members. It is easier to get a crowd than it is to secure real conversions.

THERE are untold millions in the church today who are wholly untouched by the revolutionary results of faith in action in life. They take their children to Sunday school, go home to read the Sunday paper, and then drive the car back to get the children. A recent cover of *The New Yorker* magazine showing fathers in their cars, lined up outside a church building, waiting for Sunday school to end, brought chills to any sensitive observer. The terrible fact is that most of the men would undoubtedly list themselves in any census, as being affiliated with the church outside which they patiently wait each week.

And many of those who go in have a relationship to the church which is almost as marginal as that of the waiting fathers. They attend rather often, they think, but of course they do so only when attendance is convenient. They decide each Sunday morning *whether* they will share in public worship that day—an odd decision (*Continued on page 35*)





JOE PYE

YOU'VE heard about people who just drop in from nowhere? That was the way with Joe-pye.

Joe-pye? I don't know. I think it's the name of a weed, isn't it?

It was during the lull after the whirlwind of my getting the children off to school and Dave to work, that Joe-pye first put in his appearance. I had settled down with my second cup of coffee on the back porch steps. It was a lovely day and I was trying to solve my problems in a scientific and orderly manner by gazing into the cup. That's about as scientific as I can get and it works as well as anything for me. I've tried to stew and fret and get ulcers and curl up at the edges over something, the way people do who have a problem, and then it always drops out of sight and all my stewing and fretting and curling has gone for nothing.

That "dropping out of sight" is a silly thing to say, I guess. Where could they drop to? But let me tell you about the problem of Joe-pye and maybe you'll see what I mean.

These problems that I was sitting on the back steps looking at in my coffee were three in number. Graham, our eldest, a senior in high school, had to give a speech before the student body on some phase of the Geophysical Year, and he didn't know what to say. Judy, our sophomore, wanted to go to the State Latin Club contest, but was afraid she would feel like an outsider and a wallflower, not knowing anyone there. Dave, my husband, was on the school board, and they were having all kinds of trouble.

I swirled my coffee into a nice brown eddy trying to think of something that would help each of them. When I looked up from my cup, there stood Joe-pye.

"Well, hi," I said, bringing the coffee to a stop.

"Hi," he replied, smiling broadly.

We looked each other over.

He seemed to be about six or seven. Whether he was fat (Continued on next page)

By JEAN BELL MOSLEY

His appearances and disappearances were equally sudden.

And he changed many lives...this boy whose address was "Earth"

ILLUSTRATED BY JOHN FERNIE

JUNE 1958

17



ILLUSTRATED BY MILLER POPE

THE FINGER OF GOD

Death Passed Him By

IT WAS a warm, sunny day and things were going on in a routine manner as far as I was concerned. The fields of Korea had been harvested of the rice crop. A person had to look closely to realize that only two years before a devastating war had been raging in these very same fields.

In my type of work it was more easy to see that the war had been there, and that the after-effects were still there. It was my job to dispose of the shells and bombs which were found each day. I had been trained for my job by the U. S. Army nearly two years before, and here there was plenty of work to keep me busy.

I had been doing bomb disposal work for four months now, and so far none of it had been too dangerous—although the potential danger was always there. When the latest call came in, it sounded like an easy job. I went out to check on it right away.

Upon arriving at the company of troops which had placed the call, I found that they wanted me to tell them what had exploded under the back wheel of an amphibious vehicle they had been driving along the bank of the river. The explosion had ruptured the gas tank of the vehicle and set it afire. Neither of the two men in the vehicle at the time had been injured.

I went to the scene of the accident. After examining some of the fragments of metal that were lying there, I came to the conclusion that they had struck a buried mine. Also I saw numerous mines in the general area, washed out by the river during high water. I had the area cleared of personnel and dur-

ing the next two days disposed of all the mines in the area.

This was where the routine job ended. There was one more detail that was going to take time and planning.

At one point, this river had split into two channels, leaving a large-sized island covered with dense brush. About 30 yards distant from this island in the middle of the left channel was a gravel bar that the men always drove over during their patrols. On this island, within five yards of where they drove each day, was a bomb.

Since the bomb was located on this gravel bar in the middle of the channel, I had them take me out in one of their amphibious vehicles and drop me off at the edge of the bar. I proceeded on to the bomb by foot; if the bomb were alive it might go off at any time from vibration.

I found that it was fully fused and as dangerous as the day it was dropped. I would have to dispose of the bomb by blowing it up. This posed a problem. It was close to the island, and I knew that many Korean civilians came there to gather firewood, which is difficult to obtain in most parts of Korea. All the civilians in the area would have to be notified that on a certain day they would not be able to go to the island. I set the time for three days later and had the local Civil Affairs Office notify the Korean police to warn all the people in the area.

October 11th, the day I had chosen to dispose of the bomb, was a fine day. Because the land around near the bomb was flat, I would have to be

(Continued on page 59)

or lean, I could not say, for the trousers he wore could have fit a boy twice his age. They were held up by a piece of rope slanting across one shoulder. The legs, doubled back up from the bottoms, came way past his knees again and stopped just short of the pockets, which bulged out in all sorts of odd and interesting directions. A large, buttonless, faded, red-checked shirt covered the top part of him and completed his wardrobe.

I said, "You new around here?"

"Guess so," he said, full of glad, blue-eyed wonder.

"Well, what's your name and where you from?" I chanted, as kids do in that game.

"I'm Joe-pye. From Earth," he chanted back, eyes twinkling.

I like kids who catch on quick. "Well, what's your trade, show me some?"

Quick as a cricket he did a cart-wheel, a double somersault and walked on his hands to the gate and back, balls and strings and balloons and marbles and rocks falling out of his pockets as he did so.

"You're a monkey from South America," I guessed.

"No, I'm Joe-pye, from Earth," he maintained, recovering his treasures.

"Earth? Is that close about?" I asked, willing to let the game take any turn he wanted it to.

"Earth? Why, it's all around," Joe-pye laughed, and the sound was as fresh as morning birdsong. "We're all from Earth," he told me, holding up his hands in an encompassing gesture.

"Oh, so we are," I said, laughing too. "But from whereabouts on Earth are you?"

"Just from Earth. I got a 'pider," he said, suddenly remembering and reached into his shirt pocket.

"So you have," I agreed. "Had breakfast yet?"

"I don't know what it eats."

"I mean you. You had breakfast?"

He squinted his eyes and looked off into the distance as if trying to recollect. "Had some yesterday."

"Well, we have breakfast every day, here," I told him. "Come on in and let me feed you."

He dropped the spider back into his pocket, patted down the flap, and accepted my invitation, wiping his bare feet good-manneredly before coming in the doorway.

"A person ought to be from some place in particular," I persisted. "Suppose somebody wanted to get in touch with you. He wouldn't know how to unless you had an address or something."

"You got one?" Joe-pye countered.

"Why sure I got one. Everybody's got an address. Mine's Mrs. Dave

(Continued on page 56)

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CHURCH OF THE OPEN DOORS

By DON WHARTON

ONE night last autumn a visitor in New York noticed lights burning at the entrance of a church on lower Fifth Avenue. The heavy front doors were flung wide open, the church was lighted inside, and in the tower, lights were gleaming through the stained-glass windows. It was three o'clock in the morning and the famous avenue was almost as quiet as a village lane. The out-of townner wondered what church function could possibly be going on at such an hour. Back at his hotel, he inquired at the desk and was told "Why that's the church that is never closed."

Of all the wondrous works of our amazing city none has a more tender appeal than this Open Door of the Church of the Ascension, an Episcopal church. For over 28 years it has never closed, the church's interior has never been darkened. In more than 10,000 nights not one night has passed without people coming in to pray, meditate, rest—in all, well over a third of a million men and women in the night hours alone. New York is a city that never sleeps and some of the persons who come are from the city's great army of night-workers—for instance, printers on their way home at four in the morning.

Several years ago when Dr. Roscoe Foust was the rector I was talking with him about the thousands who come during the night. He said, "If only one person a year came in, the Open Door would be justified. And if nobody came in, someone might see the doors open and it might register in a positive way."

(Continued on next page)



Lines of a Layman

BY J. C. PENNEY

SERVING IS THE KEY

MY parents believed that the whole of their lives should be directed toward the single great end of serving God and their fellow men, and they also taught it to their children by precept and example. I say it humbly, yet it is the truth, that whatever measure of success may have crowned my efforts through the years was not due to superior business acumen or ability, but to the fact that I endeavored to march side by side with my parents in that kind of service.

In 1902 my employers sold me a one-third interest in a store at Kemmerer, Wyoming, a mining camp of 1000 people. The building that housed it was only 25 x 40 feet. My wife, our baby son, and I moved into the one-room, windowless attic. There we cooked, ate our meals, and slept. Our dining table was a packing-box, our chairs shoe boxes. We had no carpet, and a kerosene lamp was our sole light.

We worked hard, early and late, but we were happy because we were honestly trying to serve the people by selling them dependable merchandise at a price they could afford to pay.

We believed that if we served the people unselfishly, profits would take care of themselves. And they did.

That the people appreciated what we were doing is shown by the fact that the little Kemmerer store became the mother store of the J. C. Penney Company, the largest chain of dry-goods stores in the world.

So it did on one occasion. Near midnight the phone rang in the rectory and the rector heard the voice of a man in anguish. "You don't know me," were his first words. Then he stated that he and his wife lived on the 12th floor of an apartment house across the avenue and from their window at night had often seen people going in and out of this church at all hours. Now they had just lost their first baby, didn't know where to turn, thought that perhaps a church friendly enough to keep open all night for anyone probably had a minister just as friendly. "Would you be willing to come over and help us?" he asked.

The Open Door beckons to all sorts. Incompatible couples often come in to sit in a side pew and quietly talk over their difficulties where they know their voices will not be raised. But usually no one knows why the other person is there. Not long ago a man and wife came to the present rector, Dr. James Kennedy, with an account of scores of night visits known only to themselves. They told him they had both been alcoholics and were endeavoring to cure themselves when they married. They did not attend church services but frequently at night, for seven years, whenever they sensed any danger of slipping they had come to the

Open Door, walked in, taken seats, and remained there silently. Now, they told the rector, they wanted to become members of this church.

It was another rector, Dr. Donald B. Aldrich, who inaugurated the Open Door on November 9, 1929. Dr. Aldrich came to the Church of the Ascension in the mid-1920's. Apartment houses were rising all around, residents were being crowded into fewer and smaller rooms, the age of serenity was over. At nights, between 11 and 12, Dr. Aldrich clocked over 200 persons going past the church every 20 minutes. He knew that an Open Door through which the passerby could see the light on the altar would meet many a human need. At the special service celebrating the opening of the doors, Dr. Aldrich recalled the words of St. John: "And the gates of it shall not be shut at all by day: for there shall be no night there." New bells were donated—bells which instead of playing curfew at eventide to announce the closing of God's house, rang out a welcome to all.

ONE evening, around 11, Dr. Aldrich noticed a young colored couple standing where the light fanned out through the Open Door, murmuring to one another, as though perplexed. He went over and the girl wistfully asked

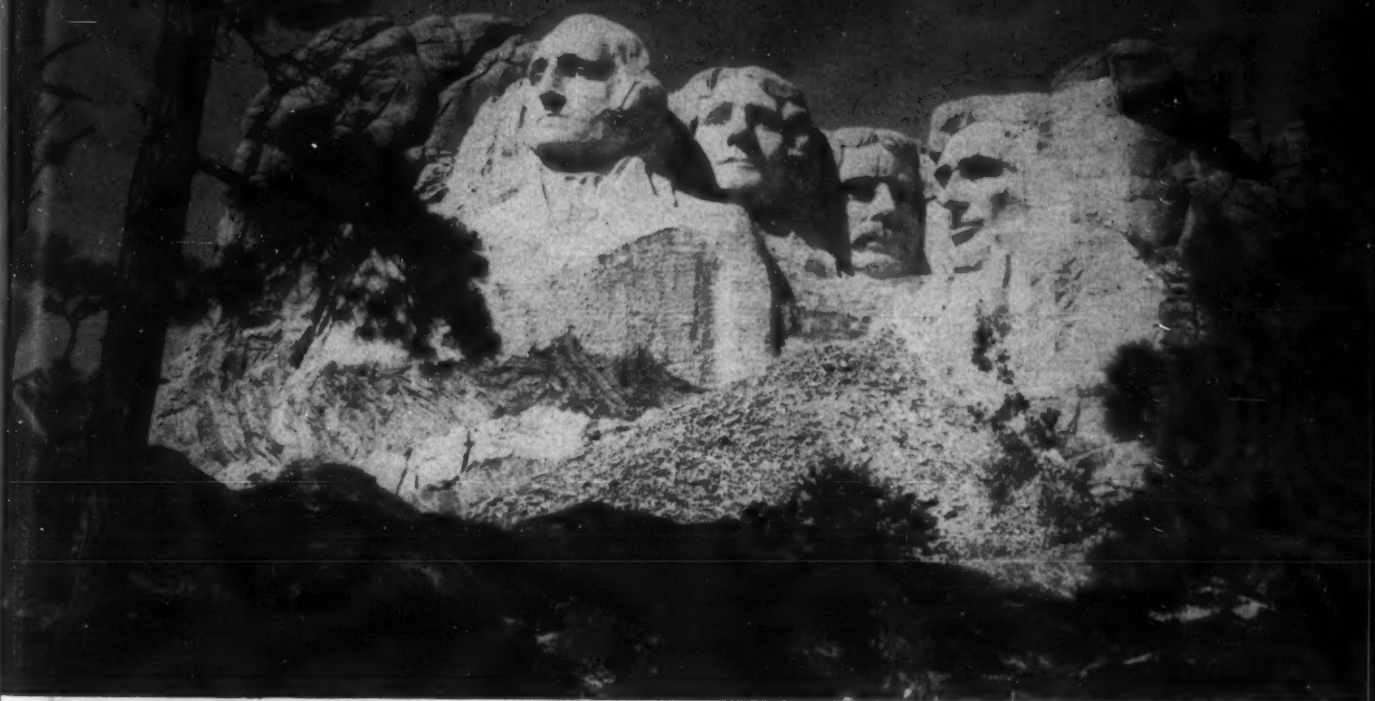
if he'd tell her why the church was open so late—a wedding? The rector explained that it was always open and that the candle they could see burning on the altar stood for Christ's welcome at all hours to everyone. "That must mean us," the girl exclaimed as she burst into tears. They were from the Barbados, had arrived in New York for their first visit to this land, only to be turned away from restaurants and hotels. The Church of the Open Door was, they said, the only place which had received them without question and invited them in.

One bitter night Dr. Aldrich's phone rang. It was the night watchman saying he had caught a man robbing the Poor Box. When the rector got to the church he sat down in a back pew with the thief. The man was thin, mouse-like, looked cold and half-fed. The rector wondered whether the church had made temptation too easy by putting the poor box in full view? Was not the money meant for someone in need anyway? In a scene reminiscent of *Les Miserables*, the rector told the watchman to take the man around to a restaurant and buy him a good meal. "I'll stay on duty until you get back," he added.

The Church of the Ascension, the first church built on Fifth Avenue (118 years ago) early displayed a social consciousness: in 1865 it erected model tenement houses, in 1888 founded a nursery for children of working mothers, in 1893 abolished the ownership of pews. Some years after the Open Door a small chapel was built and opened to anyone with a death in the family who wished the services of the church. During the great depression the Open Door was a special haven for hungry, homeless men. Pews were arranged so scores could sleep there at night. Coffee and doughnuts were served to long lines of unemployed. Even today any unfortunate can get help—at the rectory he is given a card good for a meal at a nearby all-night restaurant and another card good for a night's lodging.

I CAME down Fifth Avenue one cold December night. Through the snow you could see the lights on either side of the Open Door. Most of the sidewalks were slippery but in front of the church and on through the paved churchyard and up the two low steps to the doorway everything was swept clean. Inside, in the warmth behind the glass partition that shields the sanctuary from the elements, ranks of brown pews stretched toward the altar. Behind it, for almost the whole width of the church, hangs John LaFarge's majestic mural painting of the Ascension. Overhead were two rows of chan-

(Continued on page 64)



South Dakota Dept. of Highways



SOUTH DAKOTA

*Faith's westward march
conquered the prairies
and today unites
the growing population*

By MARCUS BACH

EVERY summer a hundred thousand tourists go on a religious pilgrimage to South Dakota. Their destination is an enchanting amphitheater on the wooded slopes of the historic Black Hills, the spot for the annual presentation of the Passion Play, in the little town of Spearfish. Some call it the American Oberammergau.

South Dakota is indigenously religious. The first record of Christian worship was a prayer by a "Bible-toting Methodist," a fur trader named Jedidiah Smith. The time was August 1, 1823, 66 years before the territory became a state. The place was a spot near the present town of Mobridge where Jedidiah asked God for victory over an attacking Indian band and for a lasting peace in the land of the Sioux.

In 1859, when the white population was less than 1500, Presbyterianism's Charles P. Martin preached the first sermon in Yankton using as his pulpit an upturned whiskey barrel, the "most available article at hand for the purpose." Congregationalism's Stephen B. Riggs in collaboration with the Rev. Thomas S. Williams translated the Bible and several hymns into the language of the

Eastern Sioux. Dakota territory was the home of wandering tribes who worshiped God as the Great Mystery, but saw little relationship between morality and religion.

Jesuit missionaries came to the region in the early 1840's. Baptists undertook an organized mission program in 1850. An Episcopalian minister founded an Indian parish in 1870. Rev. George Spencer Codrington, a Congregationalist, arrived in 1872 and left a record of his experiences: "I drove an ox team hitched to a lumber wagon, and in six months covered nearly 2000 miles."

CARRYING Christianity across the trackless prairie was always difficult, and often tragic. The Disciples of Christ had just begun their work in the 1870's when one of their members was killed by the Indians. In 1876 the Rev. R. Archer Fennell, Episcopal rector at the Cheyenne River Mission, was also murdered.

On the crest of a hill near Deadwood stands the Preacher Smith Monument, a memorial to Methodism's Henry Weston Smith whom the Indians ambushed and killed. In those early days an Easterner, visiting in South Dakota territory, asked a pioneer if the stage coach ran to the Black Hills on a Sunday. The pioneer replied, "Stranger, there ain't no Sunday west of the Mis-

souri River and there ain't no God west of the Cheyenne."

Today, all across the well-paved 400 prairie miles from Sioux Falls to Spearfish as well as north and south across the state, evidences of Christian faith are everywhere. Names of towns often tell the story: Epiphany, Lebanon, Olivet, Sinai, Salem, Faith, Promise, Mission Hill. Menno in southeastern South Dakota is named after Menno Simmons, founder of the Mennonites. St. Charles, St. Francis, St. Lawrence are landmarks of Catholic activities. The town of Mission, on the Rosebud Indian Reservation, is a trading post and training center where Lutheran, Episcopal and Catholic day-schools serve both white and Indian children.

Near Hayes, west of Pierre, is Methodism's Little Brown Church on the Hill. It has earned wide attention for its many weddings and for its historic interest which began in 1903 with a small group of homesteaders. Even the Badlands, that vast and haunted area of colored wasteland, speaks vividly of the mystical awe with which Indians regarded the region. They called it the Great Spirit's Hideaway.

Tantalizing as the history and topography of South Dakota are in their relationship to religion, it is today's religious activity that captures attention. The Protestant Episcopal church noted recently that almost the entire

Sioux nation has now been converted to Christianity. This was accomplished despite the fact that the white man was first regarded as an enemy and an intruder. The Sioux hated him and everything he stood for. But missionaries brought the love of Christ and demonstrated it.

The Episcopal denomination has 97 Indian chapels on 13 reservations. Thirteen of its 21 ordained clergymen are Indians. Forty-five are native Catechists and Helpers. At Springfield they founded St. Mary's School for Indian girls. Near Wapakala they built St. Elizabeth's Mission Home for boys and girls. Here is a monument erected to early Christian leaders and especially to the native minister, Rev. Philip Deloria.

Numerically, the largest denomination is Lutheranism. Of South Dakota's 700,000 inhabitants, 165,000 are Lutherans in 656 congregations. Largest synods are Evangelical Lutheran, Lutheran Church-Missouri, American Lutheran and Augustana.

The Roman Catholic Church is second with 92,000 members in 425 parishes. Then come Methodist, Congregational, Presbyterian, Protestant Episcopal, Baptist, with 20 other denominations ranging down from that point. We do not, however, find the "lesser-known" denominations in any
(Continued on page 52)

Things To See and Do in South Dakota



Cleansing of the Temple scene from Black Hills Passion Play presented June to September in amphitheater at Spearfish.

Badlands National Monument—122,792 acres of irregular ravines, fantastic ridges, low hills and cliffs of variegated coloring resembling pinnacles, towers and castles. Open all year.

Belle Fourche—Black Hills Round-Up early in July features a rodeo.

Custer—Sylvan Lake is surrounded by mammoth rock formations rising sheer from the water's edge. Crazy Horse Memorial, mammoth statue of famous Indian chief is being carved in the side of Thunderhead Mountain. Needles Highway Scenic Drive offers many fine views of Black Hills, is closed in winter. Jewel Cave has beautiful calcite crystal formations on walls.

Deadwood—Days of '76 celebration held early August has rodeo, gold-rush parade and play, "The Trial of Jack McCall for the Murder of Wild Bill Hickok." Mt. Moriah Cemetery contains graves of Wild Bill Hickok, Calamity Jane, Preacher Smith and Potato Creek Johnny. Theodore Roosevelt Monument on Mt. Roosevelt.

Dell Rapids—picturesque Dells of the Sioux River.

Hot Springs—natural mineral springs. Prehistoric Indian bath tub.

Huron—Baseball Pheasant, game between major league players and minor league stars opens pheasant season. Huron Rodeo in mid-

July. South Dakota State Fair in early September. National Hereford Show in late October. Huron College.

Lead—Homestake Mine, largest gold mine in U.S. Terry Peak reached by road or ski lift provides panoramic views.

Mitchell—Corn Palace has wall covered with corn arranged in picture designs. Corn Palace Festival is held last week in September.

Mount Rushmore National Memorial—heads of Washington, Jefferson, Lincoln and Theodore Roosevelt carved from granite side of Mt. Rushmore. Open all year.

Piedmont—Timber of Ages, petrified forest.

Pierre—Soldiers' and Sailors' Memorial Hall contains museum of Indian relics. Cheyenne River Indian Reservation where 4000 Sioux live in tents.

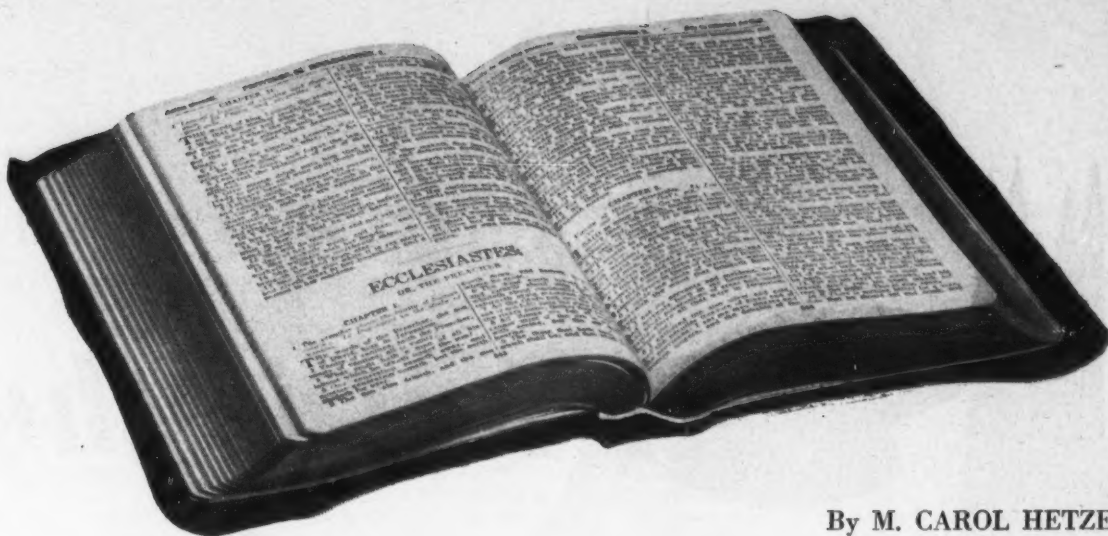
Rapid City—Museum of Geology has famous collection of fossil animals. Black Hills Reptile Gardens has unusual snakes. Horseless Carriage Museum. Wild Cat Cave. Rapid Creek Canyon Drive, scenic road following rim of narrow canyon.

Sioux Falls—Augustana College, Sioux Falls College.

Wind Cave National Park—28,000 acre park in scenic Black Hills contains cave noted for frostwork crystal. Herds of buffalo, deer, elk and antelope in park. Open all year.

Yankton—Yankton College.

For further information about things to see and do, places to stay, write South Dakota Department of Highways, Pierre, South Dakota.



By M. CAROL HETZELL

Something for Everybody

WITH 31,173 verses to choose from, what makes a person regard one text more highly than all others in the Bible? The search for the answer to this question involved more than 60,000 people on three continents. It brought a glimpse of what goes on beneath the impersonal exterior of the average man or woman swaying sleepily to and fro in the subway at rush hour or ploughing multi-furrows into the sod of the Midwest's wide open spaces.

In this survey sponsored by the Seventh-day Adventist denomination, the search tapped on doors throughout North America, Australia and Great Britain. Designed primarily to lend emphasis to the Bible-reading drive of the American Bible Society and its overseas associates, it asked just two questions: "What is your favorite Bible text? Why?"

The choice of texts ranged from Genesis 1:1 to the scriptures of the Revelation. And the reasons varied from inspiration and hope to strong recollection.

ETCHED deeply into the mind and heart of a young Englishman is John 15:13, coupled with a night of tragedy in a little English mining town. His father, he said, was visiting in the town when the mine whistles screamed their warning of disaster. There had been an explosion of black damp, and volunteers were wanted to go down into the gas-filled mine and bring up the casualties.

"Although a stranger in town," he said, "Father was one of the first to go down. The rescuers could

remain below only a few minutes and one trip was all they were expected to make. But after he had recovered sufficiently from his first trip down, Father stepped aboard the lift again.

"When the lift returned to the surface he was not on it. No one noticed he was missing, and rescue operations stopped for the night with that last load of men.

THE next morning, when a new lot went down into the mine, they found my father at the bottom of the shaft with two other men he had dragged out. The two men were dead; my father unconscious. The toes of his shoes were doubled up from the supreme effort he had made in trying to crawl out of the mine.

"He never regained consciousness, and when Mother and I arrived—nearly a week later, because of transportation difficulties—he had already been buried. It was the thoughtful act of the Christian nurse who had watched over him during those last hours that brought us lasting comfort. She had cut a lock of his hair, pinned it to a sheet of paper and added these words: 'Greater love hath no man than this, that a man lay down his life for his friends, John 15:13.'"

Another kind of memory has endeared Psalms 91:5-7 to a couple who were traveling the Pacific on September 5, 1937, aboard the S. S. *Tanda*. "Off Hong Kong," they said, "our ship ran into the world's worst recorded typhoon, which reached a wind velocity of 171 miles an hour. Twenty-seven ships were either (Continued on page 32)



What is the future of our 744 church-related colleges?

Church colleges are in trouble! Increased enrollments coupled with inflationary costs have burdened them with problems.

Unless these are solved soon, your children won't get in...

HIGHER EDUCATION is in trouble. Increased enrollments, coupled with inflationary costs, have burdened the colleges with almost unsurmountable difficulties. That's your business. In five years, ten years, your children or grandchildren will be pounding on college doors. Unless something happens pretty soon, they won't get in.

There just aren't enough facilities to meet the growing needs. The faculty shortage is severe and becoming increasingly more so each year. Colleges and universities are straining to get enough financial support to maintain their existing academic standards.

The college enrollment picture is an optimistic one, if you believe, as I do, that higher education is valuable in our atomic age. A record enrollment of 3,250,000 is found in our colleges today. The end is not in sight; indeed, we have not even reached a plateau. From all indications, the enrollment will continue to increase, and will do so at an accelerated rate. By 1970, according to the best estimates, the colleges will go above the 6,000,000 mark. Some informed educators predict that the student body will reach a peak of 8,000,000 within 15 years.

By the most conservative count, the colleges must expect a doubled enrollment by 1969-70—just about a decade from now. Based on a nationwide study made recently by this writer, the colleges say they will expand by less than 50 per cent. But no matter how they try, the colleges will be unable to meet the demands soon to be placed upon them. They won't, that is, if they hope to maintain adequate standards. The grave danger exists, and it may soon take on nightmarish proportions, that the college curriculum will be watered down to meet the needs of sheer numbers.

Bad as the outlook is for higher education generally, it is even worse for the church-related private institutions. State and municipal colleges will somehow manage to keep their heads above the financial waters; through increased legislative appropriations, and through bond issues—such as the \$250,000,000 issue passed last November in New York State for the state university—the publicly supported institutions will get additional funds. The well-known private

institutions will be able to secure large grants, also. Harvard College, for example, is now engaged in a successful \$82,000,000 fund-raising campaign.

But what about the many lesser known colleges—those that are dependent, in large measure, upon their alumni, friends, and support from their church? These institutions will be hardest hit in the years ahead. The church-related colleges and universities will need to appeal to the public more dramatically than they have in the past, if they are to maintain their leadership and initiative.

Church-related institutions are a vital force in higher education in this country. As of 1956-57, the U. S. maintained 1,886 institutions of higher education. Of this number, 744 were under denominational control. Another 481 were under private control, 379 were state supported, and 282 were controlled by city or district. Of the church-related colleges, 474 are under Protestant direction, 265 under Roman Catholic and 5 under Jewish.

The private and church-related colleges combined have just about one-half of the total enrollment in higher education. Their influence tempers the nation's leadership. For example, one-third of our school teachers are products of private and church-related schools. A diversified educational system is important in a democracy and vital to the growth and perpetuation of the American way of life. As long as we retain our dual state-church system of higher education, we will remain a free nation. If the church-related and private institutions are allowed to go under, we're in trouble.

IN the years ahead, a major problem for all colleges and universities will be that of securing a supply of competent teachers. It is getting more difficult each year to get the necessary faculty members. In its study *Teachers for Tomorrow*, the Fund for the Advancement of Education presents an unhappy picture of the faculty situation. Approximately 40 per cent of present college teachers have a Doctor of Philosophy degree. By 1970, the study estimates, the proportion may drop to 20 per cent. The study makes this disturbing conclusion: (Continued on next page)

+ CHRISTIAN HERALD queried 26 representative church-related and independent Christian colleges and universities on present costs to students of a year's education, and whether cost increases are contemplated for the 1958-59 school year. Low figure for present tuition fees is \$330, with no cost increase planned for next year. High tuition figure is \$800, with no increase planned. Low board and room cost is \$334, and high, \$900.

Of the 26 institutions, 17 will raise,

tuition costs next year in amounts varying from \$25 to \$100.

The financial problem of the colleges is only part of the problem. The other is the financial problem of parents and students. Of interest to the latter are findings of the U. S. Office of Education which asked 15,000 students the sources of their money for tuition, books, clothing, meals, travel and other college expenses.

Here are those sources from which the money came:

	%
Current family income.....	41
Students' own earnings.....	26
Long-term family savings (including insurance, bonds, bank accounts).....	20
Scholarships.....	5
Veteran, vocational rehabilitation..	5
Student loans.....	1
Miscellaneous.....	2

If costs continue to mount, fewer families will be able to meet college costs out of current income.

The Power of a Master Motive

By ELLWOOD C. NANCE

EVERY thoughtful person is now and then tantalized by the question, "What is my real purpose in life?" When we find what we believe to be the correct answer to this, another question nibbles at our conscience, "Is this really what I should want?"

In the light of Christ's teachings there are good and bad motives. Ambition can issue from vanity or selfishness—or from spiritual illumination and devotion to God and humanity.

Great harm can come to the world from the driving motives of fanatics like those of modern dictators. But men can be greatly moved by noble motives, too.

A man who walks or works in a manner showing that he knows where he's going and what he's doing nearly always attracts our attention—even though we may not be in sympathy with his purpose in life. The people who create and build, who won't take "no" or "maybe" for an answer, the people who succeed where others have failed, are people with a sense of mission in life. They have a master motive.

But sometimes such people are difficult to live with, and not all the people in this category are inspiring or helpful to their families, their friends or their communities.

Some of our modern drives are actually destructive. The crafty and inordinately ambitious often lose their sense of values and drive toward their personal goals without proper regard for the welfare of others—or for Chris-

tian principles of conduct. This mode of living is sometimes even called by respectable names. We apologize with such a statement as, "the race belongs to the swift."

I identify myself with and heartily endorse individual enterprise and the value of ambition. I think everyone needs a master motive—or a core of constructive motives. As one who endeavors to live the Christian life I share Paul's master ambition stated in our text. Every high school or college graduate would be wise to copy Paul's words, or memorize them, because whatever professional success he may attain in life, "the prize of the high calling of God in Christ" will afford the greatest enrichment, happiness and security.

TO have a master motive does not mean that we must have a "one-track mind" or that everything we do or think should contribute to our central ambition. It simply means that we will not allow the lesser values of life to swerve us from vital fellowship with God.

Station and professional status in life can be significant and meaningful to us and to others. Sometimes our fortunate circumstances, professional or financial, afford us opportunities to become agents of God in helping others, or in providing worthy advantages for families and the larger community. The Bible encourages diligence and indus-

(Continued on page 51)

(Continued from previous page)

"Our colleges will find it impossible in the course of the next 15 years to hire new teachers of the same average quality and educational preparation as their present faculty in great enough numbers to maintain present student-teacher ratios."

An even more alarming note is sounded in a recent study by the research division of the National Education Association. Despite their research for highly trained candidates, colleges have been forced to lower their standards each year for the last four years. Of all new full-time teachers employed in 1953-54, 31.4 per cent held the doctor's degree; in 1956-57 the number fell to 23.5 per cent. What is even worse, 23.1 per cent of the newly appointed faculty members did not even have a master's degree, compared with 18.2 per cent four years ago.

"Without question," the NEA report warns, "the institutions of higher education are steadily losing their battle to retain the present quality of instructional staff, to say nothing of the need to build to higher levels."

The church-related colleges are suffering more than are the public universities or the wealthier private institutions. The church colleges find it difficult to compete with the "big-name" or the tax-supported schools. Of the church colleges, the more fortunate institutions are forging ahead of those with limited financial resources. Thus a grave danger exists that a "second-class college" will develop.

The suggestion already has been made seriously by one educator that the church colleges ought to stop trying to compete with municipal and state-supported schools, and should concentrate on turning out graduates trained only for the "religious vocations." If this were ever adopted, it means that the church-related colleges would become simply religious trade schools. Thus, the "secular" universities and colleges which do not and cannot attempt to provide an education against a religious backdrop or in a religious atmosphere, would offer the only source of supply of tomorrow's scientists, doctors, lawyers, and teachers. Even if such an education were not *anti-religious*, it would by necessity be *non-religious*—a great loss to America!

Is there a solution? I believe that all colleges must reconsider their stand on tuition fees. While it is true that tuition has gone up about 75 per cent in the last decade, it is also true that the earning power of the American public has gone up more than 100 per cent. The actual cost of operating a college has increased by at least 100 per cent and is still going upward. Tuition fees

(Continued on page 60)

TEXT: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."
—Philippians 3:13,14

HELP For HELP

By HENRIETTE HILLE



"LATE returners," they called us who straggled back to Germany from Soviet captivity long after the war. For six years I had been cut off from life. Then I was returned home. It was a new kind of home, frightening in its newness. There were questionnaires, applications in bewildering numbers. Housing was still scarce.

That's when I met Frau Emmi Bonhoeffer. I can still hear her gentle question, "How can I help?"

And I can still remember her insistent philosophy that something be given for what is received. Perhaps this story can be a small payment on my debt, a way of passing along, as Frau Bonhoeffer says we must, according to our own capabilities, the inspirations and blessings we have received in other coin.

I learned her story much later, as I sat with her in her room. As she talked, my mind recreated the tragic days of the war. This is the way it was.

Wide, white fields of snow sweep back from the road to right and left. An icy wind blows; it is bitter cold. The telegraph wires hum, otherwise there is silence. One cannot tell where life ends and death begins. Already people are hunted not only by the sharp east wind but also by the Russian troops and tanks. They are coming. They will soon be here.

IT WAS THE beginning of the year 1945. People came from East and West Prussia, Pomerania, Silesia. About nine million of them were on the roads, fleeing, escaping. They did not know their destination. Their one thought was to get to the West and safety.

Mothers led their children by the hand, covered the smaller ones with their last rags (Continued on next page)

*"Make a giver out of a taker and you make him
twice as happy" is the philosophy of this spirited
little German widow who helps refugees and returnees*

and pressed them to their hearts as they journeyed. The old people walked with sticks and crutches. They had abandoned their homes and all their possessions. In stables back home they had untied the cattle.

For days and weeks moving caravans of people jammed the roads from the East. Time and again they had to make way for passing trucks filled with retreating soldiers. Often the enemy was so near the refugee throngs that they could not halt even for the night. Food ran short. Many a suitcase and chest with the family's last belongings had to be dropped beside the road because of failing strength to carry them. Whimpering children died in their mother's arms from starvation, thirst or cold. The old and sick collapsed. There was not even time to dig a needed grave or fashion a cross, for death was always pressing close. Then a silent prayer rose to heaven, or sometimes a curse was heard, for distress does not always teach men to pray.

Men became shadows, their faces marked with fear, sorrow and pain. Families were separated in that awful chaos. This large "migration of people" lasted until May, 1945. The refugees had to look for new homes and to build a new existence.

The borders in the East closed. There was no return.

Life seemed barren indeed for the wanderers. Everywhere the homes left standing were overcrowded with people who had lost their own homes in the bombings. So the masses of refugees kept on moving and finally came to the small villages; there it was easier to settle down. But beginning again was almost unbearably bleak.

One of the many villages which became overcrowded was Gronenberg in Eastern Holstein. In Gronenberg and its vicinity 6,000 refugees were living. Most of them were unemployed but they looked well dressed and that was a strange sight at that time.

This village was no better off than any of the other villages and towns of that area in its terrible overcrowding, but something different was happening here. Each week the mail brought parcels to the village. They came from many states of America, from Switzerland, Australia, Africa, Sweden and Hawaii. Always they came to one address, that of a certain woman, herself a refugee, with three children.

SHE was the widow of Klaus Bonhoeffer, murdered in April, 1945, by the Gestapo. Her husband had been a distinguished lawyer and an official of the German Lufthansa Air Lines. Her brother-in-law, the great theologian Dietrich Bonhoeffer, had been hanged by the Gestapo in 1945. This woman had many friends in different parts of

the world and these friends had sent her about 2500 pounds of clothing.

• What was she doing with this? Giving it away—but in a dignified and dignifying "trade."

Father Bodelschwingh, founder of the Christian Medical Establishment in Bethel near Bielefeld, once said, "Make a giver out of the taker and you make him twice as happy."

Frau Emmi Bonhoeffer did just that. From one of the refugees had come the question, "What can we give in return?" Frau Bonhoeffer asked the mayor to permit the refugees to help to repair the damaged road to the neighboring village. They were paid with slacks, shoes, shirts and jackets. And so the new road came into being, built entirely by the refugees in return for the help given them. This road was named Oberlin Road, for the American town in Ohio which had sent the largest number of clothing parcels.

The Gronenberg school yard was much too small for all the children to

always for others too. In the winter of 1949 no child in Gronenberg had to miss school because of lack of clothing or shoes. The soul of the work was Frau Bonhoeffer. Where did she get her energy and "will to do"?

In an open letter to her friends all over the world, she wrote, "I know that I owe the confidence you have in me to the brave living and dying of my husband and brother-in-law, who sealed with their death their testimony to the ideals of humanity." At another time she said: "Do not speak—act! We must help people."

OVER 30 local divisions were organized in this "Help for Help" movement in Schleswig-Holstein because of her efforts. In 1952 Emmi Bonhoeffer moved to Hesse, at a call from the Evangelical Mission for Relief. Here she lives in a small house in Frankfurt, with her children who have grown up. Where need and sorrow are, there she is, ready to help.

The refugees from the East are still coming, although it is no longer as it was in 1945. They do not now come on foot, or in mass movements. They travel to West Berlin and are flown over the Iron Curtain into West Germany. They still must leave behind their homes and most of their worldly possessions, bringing only a briefcase or handbag and no money. They must be helped and they are helped.

But Frau Bonhoeffer has reached the conclusion that there is also a great need to put more emphasis on the support of those people who stay in the Eastern Zone. She wants to help relieve their burdensome living in order to give them vigor to endure hardships. If clothing and food are given only to those who flee from the Russians, if there is no support and encouragement for the people to live out their lives and their faith where they are, then their countries will be drained of those who could speak and act for freedom.

If all Germans, who long for a whole and united Germany, were to move to West Germany, who will be left in East Germany to remind the Russian government that Germans persist in this, their hope and their right? So Frau Bonhoeffer decided to organize help for the needy in the Eastern Zone. The experience of receiving, in time of distress, a lovingly packed parcel, even from an unknown person, and the urgent desire to pass on this loving act to another at the first opportunity, is the psychological basis on which her *Relief Circle* was started.

Over these sad years Frau Bonhoeffer has repeatedly taken the words, "Love thy neighbor," from the page in the Bible and lifted them out into life.

THE END



LADY, BE COOL

*The evening's hot and heavy
Where the streaks of sun have lain,
I wish tonight would make her bed
With silver sheets of rain.*

—Elinor K. Rose



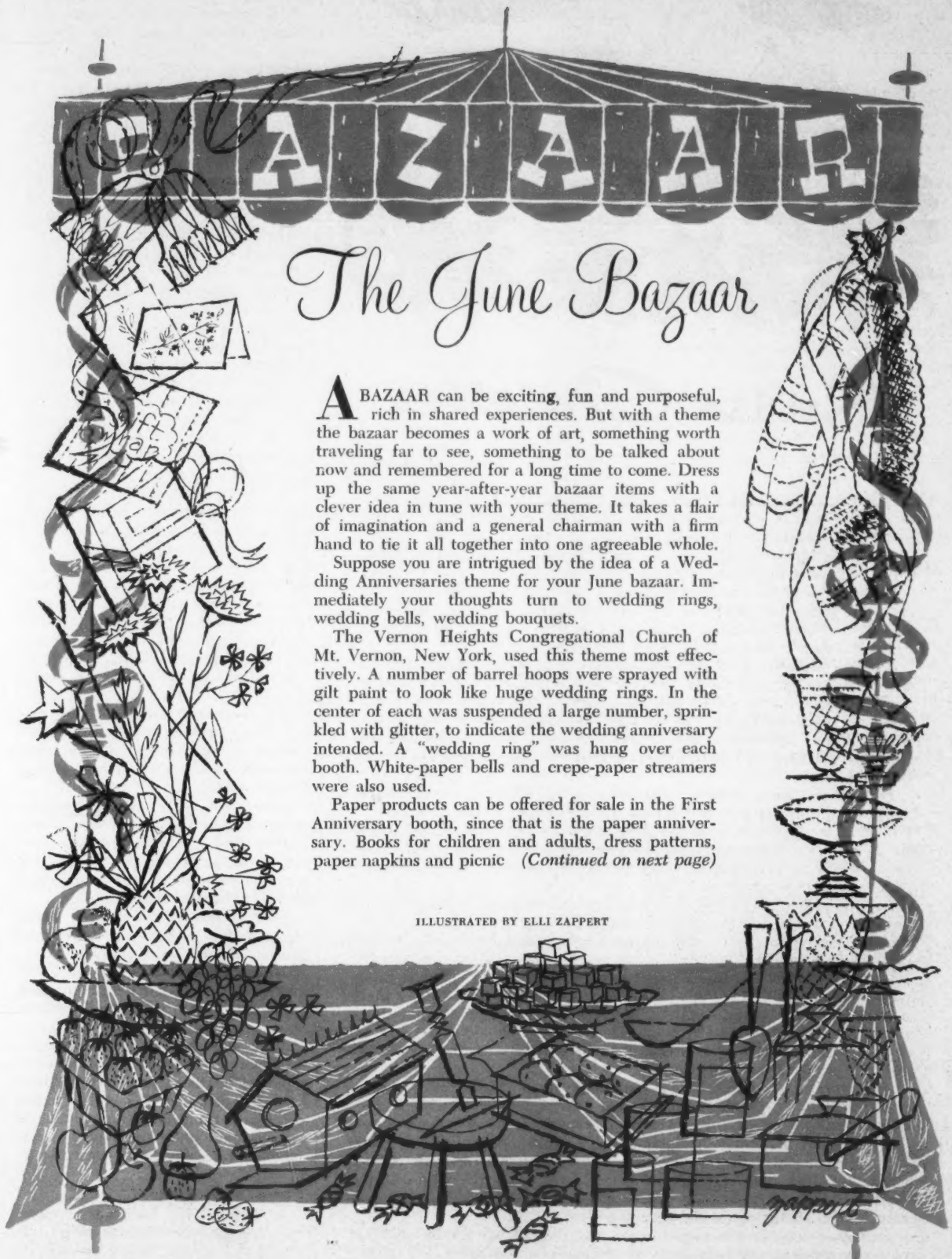
play there. With about 600 hours of work, a new playground and ball park were built by 22 unemployed refugees, paid with gifts from America. So it went, help for help.

Men chopped wood for widows and orphans, baby carriages were repaired, basements were drained, gutters fixed, hundreds of major and minor repairs made. The work for refugees and by refugees was paid for with clothing.

"We acknowledge the charity with words of thanks, but we pass it on to others with acts of helpfulness," Frau Emmi Bonhoeffer said. "We do not allow the light to go out; we always start a new one with it."

At least 4,000 refugees received help through Frau Bonhoeffer's project. Small contributions made from time to time were placed in an account which was used to make loans without interest, to pay doctors' bills or buy medicine. There was scarcely a person in this village who did not wear a piece of used clothing he had "paid" for with help for help.

A sewing room was established in the school, at first with only one sewing machine. The children ripped and the women sewed—for themselves and



The June Bazaar

A BAZAAR can be exciting, fun and purposeful, rich in shared experiences. But with a theme the bazaar becomes a work of art, something worth traveling far to see, something to be talked about now and remembered for a long time to come. Dress up the same year-after-year bazaar items with a clever idea in tune with your theme. It takes a flair of imagination and a general chairman with a firm hand to tie it all together into one agreeable whole.

Suppose you are intrigued by the idea of a Wedding Anniversaries theme for your June bazaar. Immediately your thoughts turn to wedding rings, wedding bells, wedding bouquets.

The Vernon Heights Congregational Church of Mt. Vernon, New York, used this theme most effectively. A number of barrel hoops were sprayed with gilt paint to look like huge wedding rings. In the center of each was suspended a large number, sprinkled with glitter, to indicate the wedding anniversary intended. A "wedding ring" was hung over each booth. White-paper bells and crepe-paper streamers were also used.

Paper products can be offered for sale in the First Anniversary booth, since that is the paper anniversary. Books for children and adults, dress patterns, paper napkins and picnic (Continued on next page)

ILLUSTRATED BY ELLI ZAPPERT



Swiss Gaeties

Social of the Month

THE Swiss are a very formal people. Perhaps that is why they enjoy costume parties so much. With faces carefully disguised they can feel free to let themselves go. In the villages at carnival time the country people dress up in simple costumes made by wearing old clothes inside out or backwards and grotesque faces depicting some village legend about a bad witch or ghost who once performed some villainy in the village. In the cities, prizes are offered for the best costumes at public gatherings in theaters and halls, while the big houses have their own private carnivals, and costumes are extremely elaborate and costly.

A pretty afternoon guest-membership tea can be planned with the Swiss national flowers as your theme. Decorate with replicas of the Swiss cross—a white cross on a red shield, and paper flowers that resemble the Swiss national flowers—edelweiss, a white, daisy-like flower with velvety leaves; enzian, a blue bell-shaped flower; and altenrosen, made up of tiny red blossoms. You may be able to secure colorful Swiss flower post cards from your stationer.

Perhaps you know someone who can give an illustrated travel talk on Switzerland, showing beautiful scenes of the Alps and mountain lakes.

Typical Swiss refreshments are tea or raspberry punch, and cake. Cakes are of the French type, and a favorite pastry at carnival time are the Fastnachts Kuchli, tiny cakes, round and thin as crepe suzettes, cooked in deep fat and dipped in powdered sugar.

For the younger set a Heidi party is fun. Ask everyone to come in costume. Or, provide paper bags large enough to cover the heads of the children and ask each on arrival to design for himself a fierce or gruesome mask with colored crayons and scissors, cutting out eyes, nose and mouth. Have them divide into teams to act out stories about any wicked witch they know of. To divide into teams, have all children draw from a bowl one of three flowers, red, white, or blue. These may be paper cut-outs of the Swiss national flowers, or paper flowers that resemble them, secured at the ten-cent store. The children will enjoy twisting their tongues around the difficult names of their teams.

Then form the children in line and parade them around the room to a march tune on the piano. Two children at a time take their turns to step up onto a platform at one end of the room, where a bowl of oranges is set. They must toss an orange to the child whose costume, or mask, they like best, in keeping with the Swiss custom of tossing oranges and confetti out of windows on a passing cortege. When all have voted, the child with the most oranges is, of course, the winner. Oranges can be used for a game of catch, or for rolling across the floor in a relay.

Perhaps you know someone who can give the children a demonstration of Swiss yodeling and help them try it themselves. A Swiss bell ringing game is available in toy shops.

articles, place cards, greeting cards, gift wrappings, shelf paper, stationery, paper guest towels are all suitable.

Table number two, the cotton anniversary, should feature the usual aprons, pot holders, place mats and embroidered articles, possibly overflowing from a cedar "hope chest."

Fruits and flowers symbolize the fourth anniversary, so fill this booth with plants, cut flowers and boxes of berries or other fruits.

The wooden anniversary is fifth, and at this table, projects of the men's workshops—bird houses, book ends, small stools, candlesticks—can be sold.

Feature lots of homemade fudges, pralines, divinities and fondants under the sixth anniversary, which is sugar and candy.

The seventh is wool and copper, and if you have enough knit goods to make up a table, here is the place for them. They might be combined with some hand-hammered copper jewelry or art objects. Skip to the tenth—tin—which may be a table of canned goods or kitchen equipment, depending on what is donated.

The 15th, crystal, is a good place for the white elephants. Display prominently all the glassware you can. (It will look like crystal.)

DEPENDING upon the merchandise you have to offer, you may choose any other tables from the following anniversaries: 8th bronze, pottery; 9th pottery, willow; 11th steel; 12th silk, linen; 13th lace; 14th ivory; 20th china; 25th silver. For your golden anniversary table (50th), feature foods—golden crusted pies and homemade breads, golden chiffon cakes and cakes with yellow icing, golden brown cookies.

Put on a fashion show of wedding gowns as a special feature, or simply display a collection of gowns in a separate room. Be sure to put up a railing that will separate viewers from gowns by more than an arm's length.

Photographs of prospective brides and grooms as well as brides and grooms of past years may be taken. Provide a special backdrop by covering a door with florist's green grass carpeting. Fasten to it small artificial flowers and bank each side with ferns. Or, use an arched garden trellis decorated with greenery and blossoms, with a pair of hearts suspended on ribbons from the center of the arch. Camera enthusiasts from your congregation will furnish the photographers, offering specified rates for one or more prints.

Plum Nelly Bazaar

A "Plum Nelly" bazaar is an amusing variation on the bazaar theme, borrowed from our Southern friends. "Plum Nelly" seems to have a host of

meanings. One of them is that this is an opportunity to show "plum nelly everything you can imagine for sale." It is great fun to see what a wild array of items you can collect and arrange most outlandishly.

Among the aprons and potholders, for instance, a snow shovel and ice cream freezer from the white elephant department might be given special prominence. A sign offering a load of coal for sale might hang in the food department, and a mouth-watering cake be given a place of honor in the used garden tool booth. (Replace it with another as soon as it is sold.)

Wandering through the fair will be a personification of another definition of the Plum Nelly story—a slightly threadbare female hobo. This is to depict the status of being "plum broke and nelly in the poorhouse." The hobo may carry a sandwich sign advertising special features of the fair, or may from the patches on her clothes (sewed on like pockets) let the children choose a toy for a quarter.

A "soup kitchen" will be a suitable feature for this fair, with two delightful varieties of homemade soups offered, plus a selection of sandwiches, made in advance and wrapped in waxed paper.

A Mad Hatter's competition will bring out the urge for creativity in the women. (Let men enter, too, if they like. It will give them an opportunity to let off steam about their views on women's hats.) Proprietors of two of your local millinery shops might act as judges for the contest, and help you secure materials you will need. For an entrance fee, each person gets a new hat body and two trimmings from a wide selection of ribbons, flowers,

fruit, etc. Each is given 30 minutes to produce the prettiest, zaniest or most unique hat possible. Prize will be choice of a hat at one of the judges' millinery shops.

For the kiddies, a make-up room is a special treat. Little boys will emerge from the "funny face" section with fierce mustaches, ugly-looking scars, black eyes or clown faces painted on by a quick make-up artist. Little girls will come out of the "magic make-up" room with a manicure just like mother's, or a pretty painted-doll face.

Calendar Bazaar

The months of the year suggest colorful decorations for each of 12 booths. You may use the usual holidays—January: New Year's, February: Valentines, etc.—to represent the months or you might paint the framework of the January booth with cornstarch dissolved in water and sprinkle with artificial snow. February could be hung with streamers of transparent paper representing rain, and so on—with flowers, cornstalks, autumn leaves, all used to advantage.

Suggested possibilities for the articles sold at each booth are: January, antiques; February, surprise packages received by mail; March, fancy sewing displayed on a clothesline blowing in a gale created by an electric fan; April, flowers and plants; May, knit goods and other woolsens; June, the doll and toy booth; July, white elephants; August, homemade foods; September, home canned products; October, farm produce; November, books; December, gifts, fireplace equipment, and Christmas tree ornaments.

Make it pretty, make it unusual, and your bazaar will attract customers.

Iced Tea for a Crowd

COME summer, cool, refreshing beverages are the order. What fills the bill better than a glass of good iced tea! Just remember that you must use 50 per cent more tea for iced tea to allow for the melting ice. It is easy for even the best of cooks to err when they are preparing tea in large quantities for their women's group luncheons or receptions. Here are some specific rules.

To serve a large number of people, make your job easy by preparing a tea concentrate beforehand. You can make it in the morning and keep it all day. Remember that you don't have to keep the pitcher in the refrigerator. It won't lose a bit of its flavor or freshness and besides, refrigeration may tend to cloud iced tea. Cloudiness doesn't affect tea's taste at all, but if you'd like to clear it up, just add a little boiling water.

To make enough concentrate for 30-35 servings, all the equipment you need is a pan or crock large enough to hold 6 quarts of liquid.

Bring 1½ quarts freshly drawn cold water to a full rolling boil in a saucepan. Remove from heat and immediately add ¼ pound loose tea. (It is important to add all the tea at one time, while the water is still bubbling.) Stir to immerse leaves. Brew five minutes. Strain into five quarts of cold water (not iced). Serve in ice-filled glasses with sugar and lemon, if desired. Six quarts will serve 30-35. Double the recipe for 60-65 servings.

Christian Herald Large Quantity Recipes

ICE CREAM MOCHA PUNCH (for 48)

Coffee, freshly made, double strength 2 quarts
Sugar 1 cup
Water and ice cubes 2 quarts
Chocolate ice cream, prepackaged ½ gallon

Pour coffee into punch bowl. Add sugar, water, and ice cubes; stir until sugar is dissolved and ice is melted. Open cartons of ice cream and use ice cream scoop, or tablespoon, to add ice cream to punch. Stir until ice cream is partially melted.

CHICKEN SALAD SANDWICHES (for 25)

Mayonnaise or salad dressing . . ½ cup
Lemon juice . . . 2 tablespoons
Minced celery . . 1 cup
Minced onion . . ½ cup

Chopped olive . . ¼ cup
Boned chicken . . 1 (30 oz.) can
Hard-cooked eggs, chopped . . 6
Salt 1 tsp.
Pepper To taste

Blend mayonnaise, lemon juice, celery, onion and olives. Lightly toss with chicken and egg. Season to taste. Use 3 tablespoonfuls for each sandwich. This will make 50 small open-face sandwiches. Courtesy Campbell Soup Co.



Ice cream punch is a happy thought for simple refreshments to serve on a warm summer afternoon, or for a fancy party.

RELIGIOUS RECORDS

Reviewed by GEOFFREY O'HARA

THE TENOR is almost a vanishing voice in America and we welcome recordings of such an extraordinary dramatic tenor as Ronnie Avalone. He is of the old school of singing full-throated tones, like all well-taught Italian heroic tenors. *Thundertones of Praise* (W3034) offered by Word Records displays his beautiful voice. He needs no mike. This record is recommended to students of real singing, especially tenors.

Oh, What a Day; What a Friend We Have in Jesus, How Great Thou Art; Bless This House; Oh, What Love; Were You There?; He Whispered Peace; I Have Found a Hiding Place, and others.

Singspiration has also brought out an Avalone record titled *I Sing Because I'm Free* (LP 153). This is Ronnie Avalone at his best, dramatic and clear, with organ and piano accompaniment. *His Eye Is on the Sparrow; It Took a Miracle; Down From His Glory; Ship Ahoy; It's Real; The Stranger of Galilee; When I Met My Saviour*.

If you prefer a tenor "with a beat" you'll enjoy *Johnny Ambrose, Canada's Gospel Tenor*, with a Zondervan label (ZLP 513). Piano and organ accompaniment in well accented rhythmic renditions. *When I Met Jesus; Lord, I Adore Thee; How Great Thou Art; Tell Me the Story of Jesus; It Took a Miracle; Deeper and Deeper; No One Ever Cared for Me Like Jesus; If You Know the Lord; My Wonderful Lord; Mansion Over the Hilltop*.

Those who enjoy oratorio will be happy for tenor Claude Rhea and *Singing Masterpieces* (W4009) from Word Records. Selections from Haydn's "Creation," Mendelssohn's "The Elijah," and classic songs by Counod, Stephen Adams and Oley Speaks are well sung with a good choir background, Clifford Tucker at the organ. Of course no record made in a church choir loft has the high fidelity qualities of one made in a professional recording laboratory.

RELIGIOUS RADIO has given us favorite performers and ensembles. Now we can listen to these musical groups whenever we please via their records. Singspiration offers *Back to the Bible Choir and Quartette* (LP 151) which is definitely up to that musical group's high standard. A mixed-voice choir, solos and quartettes, with a well-played organ and

Here's something you can do: request your radio station or favorite "disc jockey" to play more religious music—perhaps one of the records mentioned here.

piano background. Pitch and enunciation are excellent.

I Will Sing the Wondrous Story; He Ain't Comin' Here To Die No Mo'; More Love to Thee; O Love that Will Not Let Me Go; Advance for Christ; Someone; His Name; Were You There?; Precious Lord, Take My Hand; O Glorious Church; The Cross Was His Own.

The Stranger of Galilee is the title of a lovely record by the Mennonite Hour choral groups under the direction of Earl Maust (MH, 33LP6), a diversified a cappella group of selections, solos with choral background, duets, trios and quartets. This is not dramatic singing but straightforward sacred selections well sung, excellently enunciated, worshipful.

Tell Me the Story of Jesus; Angels We Have Heard on High; The Stranger of Galilee; Fierce Raged the Tempest; Hosanna, Loud Hosanna; 'Tis Midnight; He Was Rejected; When I See My Savior; Passion Chorale; When I Survey; The Lord Is Risen Indeed; Ye Sons and Daughters of the King; Rise Glorious Conqueror Rise; I'd Rather Have Jesus; Christ We Do All Adore Thee.

While you may not listen to HCJB from Quito, Ecuador, people all over the world do hear this remarkable missionary radio station which presents 1358 gospel programs every month. Its musical staff has co-operated in a record titled *Call of the Andes* (ZLP510, Zondervan). The *Heralders' Quartet*, Eugene Jordan and his marimba, *Ladies Quartet*, Jack and Ruth Shelanko with accordion and guitar, pianists Betty Springer, Mary Lee Cummings and Lois Hatt and the HCJB ensemble make a perfectly wonderful package. However, as with many women singers, more attention should be paid to enunciation.

The Lord Is My Light; According to Thy Loving Kindness; Nor Silver Nor Gold; It May Be Today; The Sands of Time; Jesus Died for Thee; Peace in the Valley; When Glory Paints the Sky.

FOR A NEW experience in listening to Bible readings, try *The Speak Four Trio, Scriptural Speech-Drama* (W4013, Word). We seldom hear the Bible well read even in church. This is exciting, different and refreshing. The clarity of the text is excellent. The constant impact of repeated lines mounting in a crescendo or descending to a whisper is most dramatic.

Several readers have requested addresses for the record companies mentioned. Here they are for this time: *Word Records*, 3407 Franklin Ave., Waco, Texas. *Singspiration* and *Zondervan*, Zondervan Publishing House, 1415 Lake Drive S.E., Grand Rapids, Mich. *Mennonite Hour Records*, Harrisonburg, Va.

SOMETHING FOR EVERYBODY

(Continued from page 23)

disabled or wrecked on the coast, and over 10,000 lives were lost at sea and ashore at Hong Kong.

"At one in the morning we knew we were in trouble. The air was full of SOS distress signals from other ships. The violence of the seas as they crashed down upon the ship was terrific. It was almost impossible for one to hold his footing. Panic was near.

"My husband and I pleaded with the Lord to spare our ship. And we turned to the 91st Psalm for reassurance. Somehow after we had read it, we felt an inner calm, a certainty that our ship would come through the typhoon. We reached Hong Kong harbor safely the next day."

The portion of this text of refuge they chose reads: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee."

The 23rd Psalm proved to be the text most loved by the largest number of people, including Vice President Nixon. And it was this Shepherd's Psalm, together with John 10:27 and 28, that made an indelible impression upon a ragged, barefoot boy of the New Zealand hinterlands. Sixty years have failed to dim the memory of the first moment he found it.

"My father had a small, poor farm, from which he, with one leg, sought to wrest a livelihood for his large family. Our poverty was extreme. We were denied even the common comforts of home. We could not afford to buy any kind of reading matter, and there were no neighbors with whom we could associate, for we were surrounded by grazing land. Schooling was impossible.

"Because of our straitened circumstances my brother, age 9, and I, 7, herded some 2,000 sheep for a few cents a week. We would take the sheep out in the morning over the unfenced meadows and through dense scrub and mountain passes. Rain or shine, winter or summer, we trailed our flock through the day and brought it back to the fold at night. Ragged and bootless, often dreading the frost and snow and sometimes sheltering beneath the trunk of a tree when the storms raged and rain or hail pelted down, we knew no day of rest. Each day followed the other in monotonous succession. Then one day came a change.

"We had worked our flock back and were crossing our own property. We had traveled a long way that day and were glad to be nearing home. It was

then I saw it, a book, at the base of a huge tree. As I could not read, I did not know what book it was. I only knew it was a book—a nice large one, with many pages.

"Snatching off my ragged jacket, I lovingly wrapped it up, for here, I felt, I had something far better than the patent medicine pamphlets (our only literature), which occasionally came to us by post.

"When the sheep were folded I hid the parcel, not even telling my brother of my find. Then, after supper, when the table was clear and the lamp lighted, I brought it out and placed it proudly before Father, who was leaning wearily on the table.

"For a moment he was speechless. He looked at the book. He looked at me. Then in a reverent whisper he exclaimed, 'The Holy Bible—God's Book!' He touched it softly and asked, 'Son, where'd you get it?'

"I explained in detail, for it was all I had in my mind. 'What a strange thing,' Father murmured, 'a tremendous mystery!' But Mother, standing by, knew the answer: 'God knew that we needed one and couldn't afford to buy it.'

"Father read to us from God's Word that night—for the first time. And the texts he read, at my eager urging, were about sheep: first, John 10:27 and 28; then the Shepherd's Psalm. Then Father found the Lord's prayer and read it quietly, reverently. I saw my mother raise her apron and wipe her eyes.

"Night after night the Bible was brought out and a chapter read, and we gradually came to know the passages we loved best. But for well over 60 years my choice of favorites has never wavered, for in some way those verses were associated with the mysterious appearance of the Bible into our home—and our lives ever after."

THE opening blasts of World War II caught many American and British civilians in enemy territory. Some managed to make their way home safely. Others were interned in prison camps, barely managing to keep body and soul together. Some never made it. The pregnant wife of a young English businessman was among those being evacuated from China. She, her husband, and her very young son found shelter en route to the Philippines at the China Inland Mission.

"It was a miserable day when we arrived," she explained, "and I was filled with gloomy forebodings. The missionary who had met us led us up the stairs of the mission and opened the door of the room in which we were to spend our days before embarkation. I was the first to enter the room, and for a moment I stood alone with my



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baby. Peace and quiet penetrated my turbulent heart, and I knew it was not simply because there was no one in the room.

"On the opposite wall hung a text. The words stood out vividly for me to read: 'Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.'

"Great awe filled my heart. 'O Lord,' I prayed, 'does it mean that we shall not escape, that the Japanese will hold us prisoners? But that You will lead us safely through it all?'

"He did lead us safely through it all—through the horror of it all.

"We came to Manila Harbor the day after the Pearl Harbor raid. We went ashore in the midst of an air raid. Two weeks later the Japanese entered Manila, and we were interned. We stayed at Santo Tomas Internment camp for over three years. There my second baby was born. There we stretched thin the thread of life. But always—in my darkest hours, when it seemed I could not possibly carry on longer—these words would flash into my mind: 'Fear not: for I have redeemed thee, I have called thee by name; thou art Mine.'" (Isaiah 43:1.)

Sometimes the text given fitted in closely with a man's position of responsibility.

Los Angeles City Council President John S. Gibson was elected mayor of Geneseo, Kansas, when he was only 21. He was the youngest mayor in the United States. His mother, seeking to provide insurance against swollen pride, took occasion to read to him

Galatians 6:2 and 3: "Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself." Gibson is still reading the text.

The Chief of Police in Osnard, California, pointed out a text applicable to his occupation: John 8:32: "And you shall know the truth, and the truth shall make you free." Another police chief said his favorite was the Golden Rule, found in Matthew 7:13.

A WIDOW who has raised three children reported that she relied on Philippians 4:19 for courage: "But my God shall supply all your need according to his riches in glory by Christ Jesus." She says she has never been in want.

For an astronomer in West Virginia, Psalms 19:1 and 2 is highly appropriate: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech and night unto night sheweth knowledge."

A psycho-therapist in Ohio prescribes Scripture for the mentally disturbed. He bases his prescription on Isaiah 26:3: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." The doctor feels that "personality and character maladjustments can be greatly improved by pointing the patient to Christ, the true source of peace of mind."

Afraid? A young girl alone for the first time in Toronto, Canada, was in-

clined to be somewhat fearful until she read Psalms 4:8: "I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety."

Inclined to temper tantrums? Psalms 19:14 helps a young man who admits to having a violent temper. "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer."

Lonely and ill? An elderly woman writes: "I am alone in the world after a long and busy life. I am crippled, my health frequently compelling me to spend time in hospitals. This Scripture verse causes me to look at the beauties God has placed before me and find peace of heart: 'I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.' Psalms 121:1, 2."

Homesick? A housewife living far out in the bush country of Australia, with few of the conveniences of home, thinks often of the green hills and hedgerows of England. When she does she also thinks of Psalms 32:8. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye."

Timid? A lady in Florida inclined to timidity derives courage from Jeremiah 1:8: "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."

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The American Bible Society reports that since its organization in 1816, it has distributed approximately 495,000,000 copies of Scriptures. Its record for the last 10 years averaged more than 12 million volumes distributed annually. The entire 23-member units of the United Bible Societies report 25,400,000 Bibles, New Testaments and Bible portions distributed last year. No other book can even approach this record.

Pollsters conducting the favorite text survey discovered that virtually every home had one or more Bibles, frequently one copy for each person in the home—a far cry from the days of the Dark Ages, when to possess the Holy Book meant death. Here is a Book that cannot be ignored and will never be forgotten. **THE END**



OUR BIGGEST UNEVANGELIZED FIELD: THE CHURCH

(Continued from page 15)

by a person who is a recruit in Christ's cause!

Instead of merely deploring this situation, we must recognize it clearly and develop our strategy accordingly. If our only mission field were that of the 4 per cent who claim no affiliation, our opportunities for religious advance would be limited. But the unattached do not constitute our sole or even our main mission field. *Our main mission field today, so far as America is concerned, is within the church membership itself.*

The 4 per cent who admit that they are wholly outside any church are, of course, important, and must be reached, if possible. Some of them may be potentially strong Christians like Episcopalian Bishop James A. Pike. When he and his wife were married they were so antagonistic to the church that they deliberately had a purely secular ceremony. The Bishop, then a lawyer, had been trained in the Roman Catholic church, had revolted against it and considered himself as having no religious affiliation at all. His conversion to a vital Christianity was a tremendous gain, and one which we should always seek to duplicate. But we must not be satisfied with aiming merely for the minority. *We must aim deliberately for the millions who think they need no conversion because they have some kind of marginal membership already.*

And if we do not? Then a mild and uncommitted faith becomes standard, and the result is utter failure—even if we build expensive church buildings and occasionally have big crowds. The religion of easy demands leads directly to a future in which the power of the Gospel would be almost wholly lost and our faith as meaningless as was the religion of Rome in the last days of the empire. The appearances continued, but the life was gone.

The task before us is clear: to try to reach the present membership of churches with a message of such vitality that individuals experience a conversion *within* the church, rather than a conversion *to* the church. For a man to call himself a member today may mean very little, for it is unfashionable to be outside the church. But, meaningless as membership may be, it has one enormous advantage: it makes a person vulnerable to a deeper appeal. Members are those whom we have a right to try to reach.

The movement from casual Christianity to a committed Christianity is one of the most exciting of our age. There is no way of getting a census report on how many such men and



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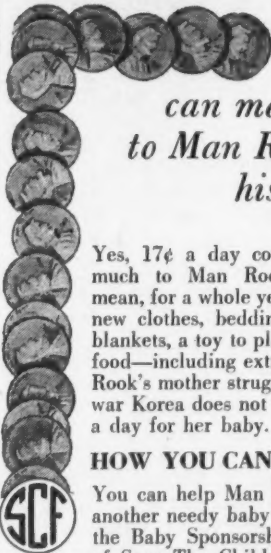
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women now exist, and there never will be, but there is no mistaking the reality when we see it. What is remarkable, in almost every case, is the extent of the change which occurs. The step taken is a big one. The difference between mild religion and a vital Christianity is not a difference in degree, but a difference in *kind*.

A vivid illustration of conversion within the church is that of a doctor of medicine in an Oregon city. When this doctor came out of the war and started his practice, he decided to follow the conventional religious pattern. He was, like almost everyone else, a church member and this he proposed to remain. (After all, it is bad form not to be a member; it is faintly un-American!) He did not expect to take his church membership seriously. The matter of attendance, he thought, he would leave to his wife and children. And, of course, he would make a token contribution.

Something happened in the doctor's mind to make the continuation of this mild pattern impossible. He did some reading of current Christian books, which began to shake him out of his complacency about the church. He met a singularly wise pastor. He began to realize that the church does not exist to provide cheap baby-sitting on Sundays, but is intended to be a movement which shakes the world. In any case, the message began to shake *him*.

The result is that, today, this doctor is a strong advocate of lay ministry in his own community and is working hard at the job. He has helped to establish an unusually vital prayer group and he shares in a marriage clinic in order to apply the principles of the Gospel to one of the most serious problems of modern civilization, the problem of broken homes. For the first time, he has become excited about his faith.

The big change came in his life when he was already a member. If there had been a religious census ten years ago, this man would have been counted as part of the large percentage claiming church affiliation, but the counting would have meant almost nothing. All that church affiliation meant for the doctor was that *he was thereby laid open to the possibility of conversion*. His mild affiliation was important, not in itself, but for what it made possible. It put him in a position to be influenced.

Another illustration is provided by a lawyer in an Ohio city, who died recently after six years of deeply committed Christian life. This man has grown up in a church and had attended a Christian college before going to law school, but for years the church connection meant nothing to him. He had a church marriage and had his son baptized, but membership made no

demand upon him. He was listed among members, but for years did not attend at all or do anything about his religious obligations.

Although an increasingly successful lawyer, this man turned more and more to alcohol until it finally dawned upon him that he was utterly unable to manage his own life. It was only after this that he turned to the church in earnest. He then experienced a true conversion, quite as genuine as that of any pagan, though he was never an avowed pagan at any time of his life. He realized, almost suddenly, that though he had been a supposed Christian for years, he had missed all the power and joy of the Christian life. These qualities do not come by marginal attachment.

AFTER the lawyer's conversion from mild membership, he began to work at the new task in earnest. He organized a group of fourteen men in a class in lay ministry taught by the pastor; he accepted opportunities to preach, whenever these opportunities appeared; he began to give sacrificially to the promotion of the Christian movement. His preaching occurred chiefly in public institutions, but in addition he often read the Scripture lesson in his home church. So complete was his conversion that the notion of being a mere passive attendee at church apparently did not occur to him. In the last few months of his life, though already far from well, the lawyer accepted the heavy responsibility of leading a drive for new capital funds, to establish new churches in his area.

Of course, the crucial change secured in such "inside evangelism" is not marked merely by busywork about the church. Conversion is not real nor adequate when it involves merely work on committees and no more. It is possible to accept responsibility in a church and yet not be spiritually involved more deeply than one normally is involved in a business or a service club. Rather, the kind of conversion which is possible is that in which a marginal member becomes, not merely a person of ecclesiastical activity, but one who learns to pray, to study and to think creatively.

In several churches, some of the leading members are giving many hours to "church work," but they do not grow personally because they are dealing with practically nothing but *money*. The budget must be raised and the buildings built, but these do not touch the heart of the matter. The church *was*, before the building was constructed and it will continue to be after the building is destroyed. A man can work on a building committee and miss the goal. The goal is partnership with Christ in prayer and in personal

evangelism. The physical facilities are mere tools, used only as they contribute to an end. The end is the complete losing of ourselves in the love of God.

A man can, for example, serve as an usher and yet not feel the spirit of worship. Indeed, his very ushering is sometimes a hindrance to the reality of worship. Even men in the ministry may find it difficult to go beyond the mechanics to the reality. They are so taken up with the *management* of worship that they may fail to worship. A great deal of what is ordinarily called church work may itself be an escape from God and His demands on a person's life.

The biggest changes now occurring in religion are changes in the inner life. This is why the growth of prayer groups is so significant. In most communities the majority of members of prayer groups are men and women who were formerly nominal Christians. Some of them have been changed by this method, when ordinary worship and ministry had never touched them at all. One man testifies that, although ordinary worship had been for years nothing but a conventional routine, the life of his prayer group has so gripped him that he can now say with honesty that the love of God is the most important thing in his life. He is a new man, after years of casual allegiance.

THE manner in which the dead bones of institutional Christianity can be brought to life is well illustrated in the local church in which a group of men began to study a famous Christian classic, *Law's Serious Call to a Devout and Holy Life*. The men in the study group decided they could perform a service to other new Christians in the church by reducing Law's book to such proportions that a modern busy person would read it and profit by it. They worked on the project for months and finally brought out a shortened and much improved version. The men who did this moved a long way and they moved in the church.

The new birth which occurs within the membership does not show itself merely by some emotional upheaval or by a temporary enthusiasm. Knowing full well how inadequate membership can be, such awakened persons are constrained to deepen their lives by employment of inner disciplines. The greatest change comes when such disciplines are undertaken jointly by several rather than in isolation. While the converts usually take their fair share of tiresome duties, they are never satisfied to end with these or to make them the center of the Christian enterprise.

The disciplines we need, if we are to be really committed Christians, relate

far more to our daily life than to anything that happens in churches. We do not need disciplines suitable for those in monasteries, but for those in offices and factories. The greatest discipline is that in which a man schools himself to treat every person he meets as one who, like himself, is made in God's image and is precious in God's eyes.

The only valid alternative to our conventional, marginal Christianity is one which can dominate the whole of our lives. A vital Christianity helps to determine how we live, where we live, what our income is and how we treat all men. The spirit of prayer can and must be carried into hourly decisions and actions.

The problem, then, is the evangelization of the vast membership of the churches of America. Here are millions of persons who are open to adequate but so far unrealized conversion. Their membership may not mean much, but it is at least an invitation. Our job is to present the challenge of a more thorough commitment.

When we know and recognize clearly what the mission field is, then pastors and other key workers can concentrate on the task of drawing men and women, one by one, into the circle of full commitment. Some of them will be led to a new life by the reading of challenging books, some by a spoken message. The way which has proved to be most effective with most mature men and women in the church is a personal challenge to the life that is possible.

There are many steps to the committed life but three are of major importance.

First, each must reinforce his own inner life, particularly by the adoption of a rigorous plan of devotional reading and study.

Second, each must be a part of some truly redemptive fellowship, so that he goes beyond himself.

Third, each committed Christian must seek to reach others. Each one has a ministry that is unique: each member stands where no one else stands.

In many respects, our task is simpler than the task of Christians of past generations. We have a ready-made audience: the church itself. Church members have not all yet reached the point of commitment they *can* reach and to which they have the right to be pointed. But they are—thanks to the religious spirit pervading America—marginally interested. That offers you an invaluable head start—whether you are a church member who has not yet discovered that Christianity can give meaning and buoyancy to every detail of life, or are one who has discovered it and wishes to tell some other church-member.

THE END



AN OLD, BLIND BEGGAR

"During my last visit to a small town of Western Crete," writes a good Christian brother in Greece, "I came across one of the saddest sights I have ever seen. It was an old blind man suffering from elephantiasis, who was going around asking for alms. I gave him some small assistance and promised that I would try to get him into some charitable institution. Unfortunately, all my efforts have proved vain, due to his blindness and the disease from which he suffers. If this poor man had 5 or 10 dollars a month regular income, he could at least secure his daily bread for which he now has to go around begging.

"But his story doesn't end here. He has two little nephews, Constantine and Emanuel, who have been blind from birth. They are in desperate need of food and also used clothing, as they are dressed in rags, just like their uncle. It breaks one's heart to see such conditions in this age of so-called progress and civilization. I trust that you will try to help this poor, unfortunate family in any way you can."

Old, blind, sick, ragged, hungry—how shall we convince such a man that God loves him? The Scriptures bring their own conviction as they are preached to the destitute of this world, but God wants us to go further and show our love in a practical way. We should like to support this man regularly at \$10 a month, as well as provide immediate relief of food and clothing now. Ask the Lord what your share should be, and "Whatsoever he saith unto you, do it" (John 2:5). Gifts may be sent through the American Mission to Greeks, Inc., Rev. Spiros Zodiates, General Secretary, Dept. H, P.O. Box 423, New York 36, N.Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

Daily Meditations

by HALFORD E. LUCCOCK

Sunday, June 1

READ MATTHEW 4:8-11

THINK TODAY of the temptation of Jesus. In all the promises which Satan made to Jesus, what he said he would give if Jesus would fall down and worship him was *not his to give*. The kingdoms of this world do not belong to Satan. Evil always promises what it has no power to give. Evil promises happiness; it can give momentary pleasure, but not happiness. Evil promises freedom; it can give only license, not freedom. That comes from a higher source, "whose service is perfect freedom."

Help us, O God, to follow the example of Jesus, and, amid all the false promises made by evil, to remember, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Amen.

Monday, June 2

READ JOHN 13:31-34

CONSIDER the words in our reference for today, "Now is the Son of man glorified." Jesus spoke these words during the Last Supper. He was referring to His death, which He knew would be by crucifixion.

Strange words to be used of a crucifixion! We use the word "glorified" so often in trivial connections, concerning clothes for instance. A woman lavishly dressed is "glorified." A man all decorated with medals and pomp is "glorified." Jesus was glorified by sacrifice, by giving His life a ransom for many. Any life which acts in sacrificial love to others is truly a glorified life, for it has the glory of God in it and upon it.

Help us, O God, to see the qualities which Jesus had in His life, beyond all the glories of this world. Amen.

Tuesday, June 3

READ PSALM 23

ON EVERY STEAMSHIP crossing the Atlantic Ocean, there will be found large numbers of trunks marked, "Not wanted on the voyage." The articles needed on the voyage are put into suitcases, and taken to the passenger's stateroom. Those not wanted are put down in the hold of the ship.

Many people give the same treatment to religion. They think it is "not wanted on the voyage" of life. They can, they think, get along very well without it. It

is a piece of excess baggage, in their opinion. But the Christian religion is desperately needed on the voyage of life, when life begins in youth, when it bears the burdens of middle age, when life comes to an end.

We need Thee every hour, O God. Stay Thou near by. Temptations lose their power, when Thou art nigh. In Jesus name, Amen.

Wednesday, June 4

READ EXODUS 13:20-22

JOHN JAY CHAPMAN, an American writer, has written this about the Bible, "The Bible is a luminous congregation of vapors, a cloud by day and a pillar of fire by night, and the darker the skies grow, whether above an epoch or an individual, the more light it emits." That is a good sentence to remember, in these days when the skies "above our epoch" have dark clouds. But God's truth shines in dark epochs, and it is the duty of all Christians to do all in their power to bring the light of the Bible into our days. To do that well, we must first let that light shine in our hearts.

A glory gilds the sacred page, O God. Help us to see that glory on the pages of Scripture, and to let it shine in our lives and into the world. Amen.

Thursday, June 5

READ PHILIPPIANS 3:12-14

A LITTLE GIRL had come home from her first day at school. Her father, teasing her a bit, asked, "Well, did you learn everything today?" "No," she answered with disappointment. "I have to go back tomorrow." It is a blessed thing to realize that we have not learned everything and that we have to go back tomorrow and tomorrow. Let us keep humility in our hearts and minds, and make life a long experience in learning wonderful things out of God's law and out of God's world.

May we press on, O God, to the mark of our high calling in Christ Jesus, ever seeking to know more of Thee and to become more effective workers for Thee. In the name of Him we serve, Jesus Christ, Amen.

Friday, June 6

READ HEBREWS 3:5, 6

IN *Pilgrim's Progress*, John Bunyan recounts a tense incident which happened

to Christian. It might be called "The Forgotten Key." Here is a part of it in Bunyan's words, "Now, a little before it was day good Christian, one half amazed, brake out in passionate speech, 'What a fool' quoth he, 'am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom called promise, that will, I am persuaded, open any lock in Doubting Castle.'...Then Christian pulled it out of his bosom, and began to try it on the dungeon door, whose bolt gave back, and the door flew open with ease, and Christian and Hopeful came out with ease."

This is a very true picture of experience. God's promises will bring deliverance in hard situations if we will trust them and act on them.

We thank Thee, O God, for the great and precious promises of Thy word. Help Thou our unbelief. May we have a larger and more active trust in Thee. Amen.

Saturday, June 7

READ PSALM 65:11-13

IN SOME of the metrical versions of the Psalms, which were made in the seventeenth century in England, there are expressions which seem quaint to us, but are truly very fitting. Thus in the Sternhold and Hopkins version of the 65th Psalm we read, concerning the beauties of earth, "Morn and ev'ning with great mirth, send praises up to Thee."

We don't use the word "mirth" in connection with the worship of God. Perhaps we should. Jesus said, "My joy I give unto you." One of God's great gifts is "the joy of the Lord." Our Christian faith should not bring long faces and sullen hearts. God's love should cause the deepest "mirth."

May Thy continued goodness be met, O God, with continued thanks from our hearts. May we be truly joyful in the Lord. In Jesus' name, Amen.

Sunday, June 8

READ JOHN 14:1-7

TRY SOMETHING DIFFERENT today in this meditation period. Commit to memory some verses of Scripture which you love, perhaps the verses listed above. In our day, we do not make, as a rule, the use of memory which we should. It is too largely an unused power. Winston Churchill won a prize as a school boy with a feat of memory, reciting 1200 lines of Macaulay's "Lays of Ancient Rome" with-

out an error. When Daniel Webster was a Sunday-school scholar, he won a prize for memorizing Bible verses. He rattled off 70 verses, and the teacher awarded him the prize, much to his disgust, for he still had several chapters to go! Try it.

Help us, O God, to store Thy word in our minds, that it may be available for direction, for strength and joy in our lives. In the name of the Word of God, even Jesus Christ, our Lord, Amen.

Monday, June 9

READ PSALM 57:7-11

THOSE ARE great words in our selection for today, "My heart is fixed." But note that they do not mean, "My brain has become hard as a rock." A fixed heart is one that trusts supremely in God. But a petrified brain is one so solid that a new idea cannot enter it. The Pharisees in Jesus' time were very violently opposed to His healing on the Sabbath. It was not, as they thought, a case of their heart being "fixed." It was the "fixed" mind, so hard they could not see a work of mercy was a blessed thing, in any day. We should say, "My heart is fixed" in trust in God. But also remember that Jesus said, "Thou shalt love God with thy mind."

May we love Thee, O God, with all our soul and strength and mind, and dedicate all our powers to Thy service. Amen.

Tuesday, June 10

READ MATTHEW 6:19-21

THE NEWSPAPERS have been full of advertisements of so-called "self-help books." One recent one proclaimed itself a sure-fire help to "get what you want." The simple-minded buyer would conclude that with this book as his guide, the world would be his. The advertisement promises "how to think big and be big," and "how to forge ahead." Those two words tell the story—"ahead" and "big." So many people want to be "big shots" and get ahead of other people. The whole emphasis is wrong. What we need to seek is not "how to get what I want" but to seek to know and realize *what God wants* us to be, and to do.

Grant, O God, that in all our days, we may seek first Thy kingdom and righteousness. In Jesus' name, Amen.

Wednesday, June 11

READ MATTHEW 13:5, 6; 20, 21

Strong belief makes strong men, and then makes them stronger.—WALTER BAGEHOLT

JESUS in His parable of the sower lays great stress on roots. He said of the seed that fell in stony places, "Because they had no root they withered away." He said that the person who had no root in himself endures only a short time.

It is very disturbing that ours has been called a "rootless generation." A large number of Americans are wanderers on the face of the country. More than that, many people are rootless, in that they do not sink down roots into a body of belief and conviction. They have no high tradition which sustains them. We all face the danger of "having no root." The way of

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life is to be "rooted and grounded in Him."

May we draw our strength for living from deep sources, O God. May we be rooted in a rich faith. Amen.

Thursday, June 12

READ II CORINTHIANS 4:17, 18

AN AMERICAN WRITER, Van Wyck Brooks, has recently said that many Americans "act as if to be up-to-the-minute were more important than any of the great realities of life and death." As we see people rushing pell-mell to adopt the "latest thing" in dress, in talk, in ideas, we realize that the desire to be up-to-date is the strongest passion in them. It is far more important to have in our lives the timeless truths which Jesus taught in the far past, than to be "in the swim" of today's fashion. Fashions pass away. The Word of God, and the life founded on the Word of God last forever.

We would see earnestly the best thing, O God. Help us to seek first in life the unseen things that are eternal. In Jesus' name, Amen.

Friday, June 13

READ PSALM 119:89-93

AN ENGLISH JOURNALIST has told of his running away from home at the age of 15. He said that he spent part of his precious store of money for two books of poetry. "For," he said, "I knew I would need good reading for a dismal journey."

No doubt, running away from home would be a "dismal journey." There come times when life, for a time at least, seems dismal. The road leads up hill; we lose friends; our purposes are broken off. The Bible has been very good reading for "a dismal journey." It will be a light on our path in darkness, and a rod and a staff to comfort us. But, yet, if it is to be a constant help, it must go with us. Just to keep it handy, or to reach it every six months, won't help much!

Whether we walk by green pastures and still waters, or in dangerous, dismal places, O God, may we be sustained by Thy word and Thy companionship. In the name of our Lord, Amen.

Saturday, June 14

READ LUKE 11:5-9

CONSIDER JESUS' PARABLE of the friend at midnight. A householder had to provide food for an unexpected guest. He went to a friend and asked for three loaves. He asked for a great deal so that he would have enough for his guest and not "run short."

This parable has much to teach about prayer. It says to us, "Ask largely," so that you may give strength to others. The danger many people run into is to get just enough religious experience to "get by" on. They run their lives on a minimum of prayer, of service, of belief. Don't live on a minimum. "Friend, lend me three loaves."

Thou art more ready to give, O Lord, than we are to receive. May we open our hearts and lives to Thy gifts that we may share with others. Amen.

Sunday, June 15

READ I CORINTHIANS 15:57, 58

WE NEED ENCOURAGEMENT quite often to keep us going through discouraging days. Here is one bit of history, showing how great things were accomplished by patient continuance. The average speed of the *Mayflower* during much of the voyage across the Atlantic to America was *two miles an hour!*

That was enough to discourage even the hardest souls on that momentous journey. Two miles an hour! That voyage was a glorious example of pushing on under discouragement. It is a good thing to remember when our speed toward some cherished goal seems to be two miles an hour!

Help us, O God, not to be weary in well doing, knowing that with Thy help, we shall reap if we faint not. For Jesus' sake, Amen.

Monday, June 16

READ I CORINTHIANS 9:16-18

WILLIAM WATSON, the English poet, has a couple of lines about a poet which should cause us all to do some heart searching. He writes: "The undelivered tidings in his breast suffered him not to rest." Ask yourself, do you have any sense of "undelivered tidings" in your breast? The good news of Christ was meant for all. It has reached you. Has it ended with you? Have you tried to deliver the good tidings to anyone who has never really received it?

For the good news of the Gospel, O God, which has come to us we lift our hearts in gratitude. Help us to share the tidings of Thy love. In Christ's name, Amen.

Tuesday, June 17

READ PSALM 20

A FAMOUS chemist, Claude Bernard, wrote much about what he called man's "internal environment." He meant that man, and other higher organisms, are self-contained systems somewhat like refrigerators, unaffected by most external changes. In man's mind and heart there is also an internal environment. We can have an "interior climate" of trust and devotion, when the outside weather of surroundings is cold and difficult. Here is the report of a man who had his own spiritual "inward environment." He said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

Help us to face life with a heart full of courage because we put our trust in Thee, O Lord. Amen.

Wednesday, June 18

READ DANIEL 6:10

IN H. G. WELLS' NOVEL, *Ann Veronica*, which was quite widely read about 30 years ago, the heroine cries out, at a crisis in her life, when things had piled up in overwhelming amount, "O God, how I wish I had been taught to pray!"

There is a great lack in resources for facing life when one has not been taught to pray. You have been taught to pray. Do thank God for the loving souls who

taught you. But we must all remember that if we do not keep up the practice of prayer, all the lessons we have had will soon drop from us. And prayer will become a forgotten power. Paul said, "Pray without ceasing."

For those servants of Thine, parents, friends, teachers, who guided our steps in the way of Christ, we give Thee our thanksgiving. Help us to keep all we have learned as a possession. In Jesus' name, Amen.

Thursday, June 19

READ COLOSSIANS 1:11

JESUS said that He had spoken that "your joy might be full." One mark of a Christian ought to be a fullness of joy. Why is it that we do not have the joy that Jesus desired for His disciples? Go over in your mind and ask, what are the things that rob us of joy? Do we allow our fears and worries to depress us? Are we so eager for advancement that the frantic effort to "get on" robs us of joy? Do we allow our prayer life to diminish? Have we allowed our religious life to be too formal a thing?

Each of us will find different answers. Find those which might be keeping you from fullness of joy.

Now may the God of hope fill us with all joy and peace in believing. In Jesus' name, Amen.

Friday, June 20

READ JOHN 4:34

TODAY let us ask ourselves another question. Think of the word of Jesus which furnishes our Scripture reference for today, "My meat is to do the will of him that sent me." By that Jesus meant that His supreme desire, the very thing He lived for, was to do His Father's will.

Let us be honest with ourselves now. What is your meat? What is the thing which you desire more than anything else in the world? Can we truly say, "My meat is to do God's will?"

We thank Thee, O God, that Thou hast called us to do Thy will. Help us to see what it is which keeps us from doing Thy will more completely and help us to overcome what hinders us. For the sake of our Master, Jesus Christ. Amen.

Saturday, June 21

READ ISAIAH 26:3, 4

JUSTICE W. O. DOUGLAS of the Supreme Court has written in his book, *Strange Lands and Friendly People*, "I have seen preachers with the harassed look of a bedevilled sergeant of a police force." No preacher ought to look that way. No disciple of Christ ought to look that way. For such a look does not convince people that Jesus' words, "My peace I give unto you," are true.

We may not win a prize in a national beauty contest. But our actions and our manner can give the impression that the grace of God is sufficient for us in all situations.

'Mid all the traffic of our ways, O Father, make in our hearts a quiet place and come and dwell within. For Jesus' sake, Amen.

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Sunday, June 22

READ ROMANS 15:13, 14

If I have moved among my race and shown no glorious morning face, if beams from happy human eyes have moved me not; if morning skies, books and my food and summer rain, knock on my sullen heart in vain Lord, my most pointed pleasure take and stab my spirit broad awake.—ROBERT LOUIS STEVENSON

EDWARD LEAMY has written some lovely verses, expressing wonder that a ticket agent in a travel bureau can sell tickets to the wonderful places of the earth, and have no more emotion about them than if they were five pounds of potatoes! He writes, "Like any merchant in the store . . . he deals with scarce perfunctory glance, small pass-keys to the world's romance."

Does that description of routine indifference fit us sometimes? In our faith we have "pass-keys" to the greatest romance in the world, the sublime story of the love of God in Christ. Do we feel it deeply enough or do we just take it for granted?

Help us, O God, from day to day, not to take Thy love and care for granted, but to feel the wonder of it, and to respond to Thee in joyful obedience. Amen.

Monday, June 23

READ JOHN 1:40-42

ROBERT LOUIS STEVENSON, when a young man making his first endeavors as an author, wrote, "There is something in me worth saying, though I can't find what it is just yet." Keep that sentence in mind, and meditate on the service which Christ, through our faith in Him, performs for us. He helps us to find and bring to use our best possibilities. He discovered and brought to light the unknown powers in Peter, in Paul, in Augustine, and in a great host of His disciples, living and dead.

Help us, O God, to place in Thy hands all our talents and possibilities and allow Thee to shape us for Thy purposes. In Jesus' name, Amen.

Tuesday, June 24

READ MATTHEW 10: 38, 39

*O lead me, Lord, that I may lead,
The wandering and the wavering feet
And feed me, Lord, that I may feed
The hungering ones with manna sweet.*

—FRANCES R. HAVERGAL

A NOVELIST, writing to a young student who wished to become a writer, gave some advice which is just as good for the whole business of living as it is for the craft of writing. He wrote, "I think the whole glory of writing lies in the fact that it forces us out of ourselves and into the lives of others. In the end the real writer becomes a lover of people." That sounds like an echo of what Jesus said about living, "He that loathes his life shall find it." The person who loses his own will and insistence on his desires, in a concern for others, has entered into the life which is life indeed.

We thank Thee, O God, for the opportunities for entering other lives helpfully.

May we be swift to respond to all such chances which come to us. In Jesus' name, Amen.

Wednesday, June 25

READ PROVERBS 10:27-32

ONE OF THE LOVELY THINGS that has been said of the stories of the Bible was said a few years ago by Anne Morrow Lindbergh. She says of many of the stories, "They are so simple that they are like empty cups for people to fill with their own experience and drink for their own need over and over again, through the years." Think how the story of the lonely Jacob, who used a stone for a pillow, ministers to our own loneliness. The story of Joseph in Egypt, finding God's help in temptation, brings help to us. Think of the encouragement of Jesus' story of the widow's giving two pennies. Pass your cup to drink to your own need.

*A glory gilds the sacred page, O Lord,
May we not miss its shining light, which it throws on our path. In Jesus' name, Amen.*

Thursday, June 26

READ II CORINTHIANS 13:4, 5

The abdication of belief makes our behavior small.—EMILY DICKINSON

A BRITISH AUTHOR, speaking of the Christian religion, once said that he thought he could have been a great believer. A friend who knew him well commented on that, in a not unkindly spirit, that he did not think his friend "had quite courage enough to be a great believer."

A great believer is not one who can rattle off the creeds of the church from memory and say to all of them, "I believe." A great believer is one who cares greatly about his belief and makes his relation to God the first thing in his life. A great believer is one who has courage to act on his belief.

We thank Thee, O God, for Thy great revelation of Thyself and Thy will for us. Grant that our faith may not be in words only but in deed. In the name of our Lord and Saviour, Amen.

Friday, June 27

READ PSALM 90:12

AN EXPRESSION we hear every day is "take your time." As a rule we are glad to hear it, for it means there is no hard pressure on us. But look carefully at the words. Put the accent on the first word, *take*. The words can mean a very important thing in our life. They say, "You take your time!" For if you don't, someone else is bound to take it. If you do not forcefully take your own time in your own hands for the work you have chosen, other people and groups will rush in and seize your time for their own purposes. If we do not take our time for daily devotions, for instance, it will be gobbled up by other things.

May we put our days and hours at the service of the kingdom of God. May we not come to the place where we have no time to do Thy tasks. In the name of our Lord, Amen.

CHRISTIAN HERALD

Saturday, June 28

READ ROMANS 15:1-3

No man is an Iland, intire of it selfe; every man is a peece of the Continent, a part of the maine.
—JOHN DONNE

IN RECENT YEARS there has been an increase in interest in men who have sailed around the world. The first American who did it made a trip across the Atlantic Ocean alone in a craft under 60-feet long. In much more recent days, Jonathon Slocum went all the way around the world in a sailboat. Many have done it in the last ten years. Why should a person want to make a lonely voyage around the world? Probably the adventure plays a large part. The idea reminds us that there are many people who insist on sailing alone on their voyage through life. The concerns of other people are merely "bothersome nuisances" to them. They do it all alone!

Save us, O God, from the sin of living for ourselves alone. May we have the rich companionship of helping other travelers on the way. In the spirit of Jesus, Amen.

Sunday, June 29

READ ACTS 20:35

SOMEONE has said that all living is just learning the meaning of words. That does not mean the long ten-syllable words we have to look up in the dictionary (most of us don't bother!). The really great words to master are the short words—work, love, hope, joy, pain, home, child, life, death. Life is a chance to learn the meaning of great words. Jesus is the supreme teacher. He teaches us the meaning of the word "God," and the word "live." What a tragedy when a person learns only the wrong words; when he learns the meaning of the word "me," but not the word "you"; when he learns "get," but not "give"; when he learns the word "things" but not the word "soul."

Help us to know the meaning of the words Christ has taught us, and to act them out in life. In His name, Amen.

Monday, June 30

READ ISAIAH 9:6, 7

*God hath sworn to life on high
Who sinks himself by true humility.*
—JOHN KEBLE

SIR WALTER SCOTT, in his later years, speaking about his novels, said that there were two interests of childhood, the wonderful and the terrible, which he retained and used all his life. These are two great interests for everyone to carry through life. We need, if we are to be true followers of Christ, a sense of the wonder of God and of His wonderful works. We need also to keep a sense of the terrible, the terrible nature of sin, that it separates us from God. If we lose the wonderful in God, life becomes flat and stale. If we lose the sense that sin is terrible, we face its destructive power.

The heavens declare Thy glory, O God. Keep alive in us the sense of wonder at Thy majesty and love, and keep us sensitive to the approach of sin. Amen.

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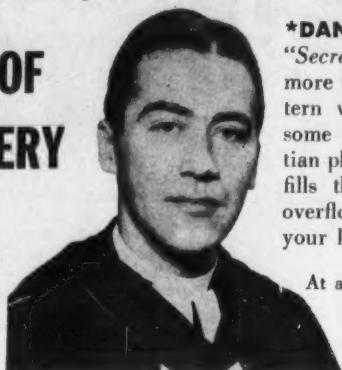
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THE NEW BOOKS

Reviewed by
DANIEL A. POLING

THE FOOL OF GOD, by Louis Cochran (Duell, Sloan & Pearce, N. Y., 413 pp., \$4.95).

A tremendous, factual novel, a record of glorious achievement at once physical and spiritual in the life of a man. Alexander Campbell, born in Ireland, became the founder of what is today the largest Christian denomination or brotherhood of American origin (Disciples of Christ). He remains the prophet not only of the thousands of churches and millions of members who are his spiritual descendants, but he is equally one of the most inspiring figures in the whole history of American freedom. *The Fool of God* is a novel of the year. It has, I think, that same superlative quality in fiction that "Martin Luther" has in pictures. Reading through the luminous pages of this novel, one is captured at once by the drama of America, and swept forward on the tide of Christianity's irresistible march across a new world's continent. *Selection of Christian Herald's Family Bookshelf.*

"**IN GOD WE TRUST**," edited by Norman Cousins (Harper, N. Y., 464 pp., \$5.95).

One of the country's most impressive and eloquent contemporary writers has produced in this volume what is perhaps the most discriminating study of the decade in the area of religious beliefs. He has succinctly and eloquently edited the ideas of the American founding fathers—Washington, Franklin, Jefferson, John Jay, Thomas Paine, etc. The selections are unusually accurate in revealing the minds of their authors, and the commentary is impressively objective. "In God We Trust" is a notable addition to the whole library of Americana.

THE LONESOME ROAD, by Saunders Redding (Doubleday, N. Y., 355 pp., \$5.75).

A volume of distinction and imperative timeliness. Here is a story of the Negro's part in America. It appears as a volume in the *Mainstream of America Series*, edited by Lewis Gannett. Also, great but little-known Negroes who have given so much to this country are brought into view. A definite and important contribution!

A COMPANION TO THE BIBLE, edited by J. J. Von Allmen (Oxford, N. Y., 479 pp., \$6).

This is a major reference work destined to become a milestone in the religious

CHRISTIAN HERALD

field. The authors combine pastoral and preaching experience with scholarship. They stay close to every-day life with an understanding of ordinary people who have a desire for Biblical knowledge. They have written with a style at once simple and entrancing.

THE GIANT BOOK OF FAMILY FUN AND GAMES, by Jack Tedford (Franklin Watts, N. Y., 560 pp., \$6).

Between these backs are one thousand and one days and nights of do-it-yourself play and entertainment—both indoors and out. Here is something, and indeed much, for every member of the family. More than 500 pages with 36 fun-filled chapters.

THE GOLDEN BOUGH, by Sir James G. Frazer (Macmillan, N. Y., 864 pp., \$3.95).

In this single and beautiful volume of over 800 pages, *The Golden Bough*, one of the generally accepted must books published since 1885, is presented. It is the absorbing account of the use and development of magic, customs, social practices, and religion among primitive men and women, based upon the author's own personal experience. The volume was, when first published, considered unique. Originally the 12 volumes of *The Golden Bough* were sold at \$65 a set. Now this glorious condensation of one of the world's all-time classics is made available to public and private libraries. Your problem will be ever to lay it down when you take it up.

THESE MY PEOPLE, by Lillian Dickson (Zondervan, Grand Rapids, 121 pp., \$2).

One of the most articulate and selfless Christian missionaries of this generation has written the story of the mountain people of Formosa. Lillian Dickson is one of the unconquerable spirits whose body, mind and soul have been completely dedicated to carrying the saving message of Jesus Christ to those who had never heard His name before. Her field is virgin and her faith prodigious. Original photographs enliven the text.

DEMOCRACY VERSUS COMMUNISM, by Kenneth Colegrove (Van Nostrand, Princeton, N. J., 424 pp., \$4.95).

A timely, important, pioneer event in textbook writing and publishing. So far as my knowledge goes, it is the first complete text to be devoted to this subject. The volume is sponsored by the Institute of Fiscal and Political Education. I find it to be an accurate presentation without emotional propaganda. But inevitably it becomes a challenge to every American to appraise, appreciate and defend American freedom.

THE WORLD IS LEARNING COM-PASSION, by Frank C. Laubach (Fleming Revell, Westwood, N. J., \$3.50).

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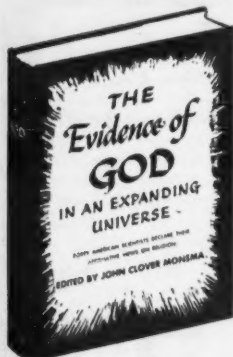
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THE TREE IDENTIFICATION BOOK, by George W. D. Symonds (M. Barrows & Co., N. Y., \$10).

This volume, with more than 1500 illustrations, is a new and practical method for the identification and recognition of trees. It is truly described as "a photographic field trip designed for easy reference, teaching or pleasure." A very rewarding volume for any and every literate age.

DEMOCRACY AND CATHOLICISM IN AMERICA, by Currin Shields (McGraw-Hill, N. Y., 310 pp., \$5).

I came to this book with eagerness and finished it with great disappointment. Widely advertised as an answer to Paul Blanshard's *American Freedom and Catholic Power*, it simply passes Blanshard by completely. Where Blanshard is specific—right or wrong—this author is an eloquent philosopher. Certainly if Blanshard may ever be charged with being anti-Catholic, Currin Shields is anti-Protestant. And if, as the book affirms, Shields is not a Catholic, then very definitely intellectually he qualifies to become such. He has written an eloquent Roman Catholic apologetic, but not an answer to Blanshard, and there is absolutely no justification for presenting the volume as the publisher's blurb affirms it to be, "An answer to Paul Blanshard's *American Freedom and Catholic Power*."

JONATHAN EDWARDS THE PREACHER, by Ralph G. Turnbull (Baker, Grand Rapids, Mich., 192 pp., \$3.95).

A timely and even eloquent book for preachers and students of preaching. The author, who is a sound scholar and himself a great preacher, makes this volume inspired reading. Perhaps to our surprise, we learn that Jonathan Edwards was a preacher of the Word of God who made the doctrine of love of major importance. One of the most unusual and rewarding books in its field.

AMERICAN PROTESTANTISM AND SOCIAL ISSUES 1919-1939, by Robert Moats Miller (Univ. of N. C. Press, Chapel Hill, 385 pp., \$6).

A careful and impressive study of the social record of American Protestantism in a time of both prosperity and depression. The author has deeply probed the social consciousness in Protestant churches. Thirteen major denominations are embraced and the material moves through five broad areas of social concern: (Continued on page 50)



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By Rachel Hartman

Q. Mrs. Poling, we are interested in finding out what churches and Christian people can do for newly married couples to help them get a good start. Have you any ideas along this line?

A. A few. I think counseling is very important.

Q. Do you mean counseling by the minister just before the wedding?

A. Yes, that, and counseling beforehand, too, and by other friends who have successful marriages. Older mothers have had a real ministry here.

Q. Do you advocate organized counseling, as in classes?

A. Yes, I think classes for engaged couples are most valuable. Before that time they aren't so serious about learning how to have a good marriage; they are just dreamy about it. But once they are engaged they are ready for help.

Q. Do you know of any churches which have conducted a program like this?

A. Yes, several. The First Presbyterian Church in Newark, N.J., has a regular

class for engaged couples which they join as soon as they become engaged.

Q. Is this handled as a Sunday-school class?

A. No, it is held on a weekday evening and ends as a social affair. Of course most churches have special classes for young people, young adults and young married couples.

Q. Do they graduate from this engaged class when they get married?

A. Yes, and the class goes on because there are always young folks becoming engaged.

Q. What can individuals do for the young couples? I suppose relatives do some counseling, too.

A. They do, but young people are more likely to take advice from people other than their relatives.

Q. Is there any way that wedding gifts can reflect this desire to help the young couple establish a Christian home?

A. Yes, indeed. I think a devotional book to be used by the bride and

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groom either together or singly would be good, something perhaps like that recent one, *Lincoln's Devotional*, or a year's subscription to one of the little monthly devotional booklets. And every young couple should be given a good Bible—with a concordance because that is so helpful. It is very important when you are starting a home to read the Bible and pray together. If you don't get started right in the very beginning you are likely to take things for granted and the spiritual life slips. I think the home should be dedicated, too. Just as soon as possible, the bride and groom should call the minister and his wife and have a little dedication service.

Q. Have you anything to say about the value of good housekeeping and cooking to a successful marriage?

A. Homemaking is to me one of the most important things that a girl getting married needs to know. It isn't as simple as most of them think it is. Of course cooking is important. Having beautiful rugs or furniture is not as important as good cooking utensils and convenient kitchen equipment.

Q. You would recommend every bride's having a cookbook, I suppose?

A. Yes, every bride needs a good cookbook—perhaps several. Then she doesn't need to rely on the prepared foods. The home-made ones are so much better. It takes more time, but is time well spent. I believe, of course, in women with children staying in the home, at least until the children go to school. We have lost a great deal in American life because mothers have gone to work. A neat, clean, simple house represents more real home atmosphere than a whole lot of house filled with expensive furniture but without the care that makes it a home.

Q. Where can young brides get help on homemaking?

A. There has been so much written on the subject that no girl need be ignorant on that score. When my family was young the little time I had for reading was spent mostly on books on home economics and child rearing. I considered them very important. And I liked to read the children's books before they did, so I would know what they were reading. I found most of them fascinating.

Q. Do you consider having books in the home important to a child's development?

A. Yes, I do. We always had a children's corner with books for certain ages. It was a place where a child could be quiet to read. Many modern apartments do not have room for a li-

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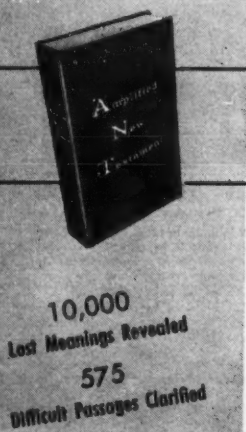
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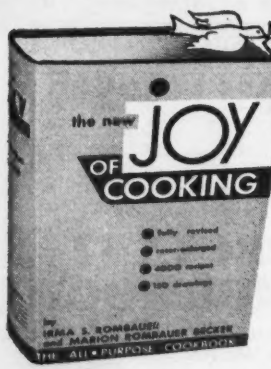
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brary, but a corner of the living room could be given over to the children's books. If you make the children's book corner popular the children will be much more familiar with books than if their only contact with them is in school.

Q. You feel, then, that books provide a sort of cultural background for the family?

A. Yes, and there is another thing. America is losing its culture and niceties. Music is getting more degraded all the time. People really like good music with a melody, as you can notice when an old song is sung on a program where there is applause. This is another sphere where brides and grooms could help set the cultural standard of their home.

Q. You mean with a phonograph and records of good music?

A. That or an instrument they can play themselves. If they don't understand classical music, perhaps they can learn to appreciate it. The home, you know, is the center of civilization.

Q. Don't you have something to do with choosing the Mother of the Year?

A. Yes, I am national president of the American Mothers Committee, Inc., which selects the Mother of the Year and has a growing program for the American home.

Q. Does this organization have anything to say to young couples?

A. Yes, we say that there are five cornerstones of a good home. First, you have to have a great desire to have a home of beauty filled with love and harmony. Second, you must have faith. A wife needs to have faith in herself, her husband, in others, and especially in God. The third need is prayer. Every couple who sets up a home needs to ask God to help them. You know the often quoted statement, "The family that prays together stays together." And it is true. The fourth cornerstone is knowledge. The couple needs to know what makes the kind of home they want. The Bible is, of course, the foundation for a Christian home. Some people think it is old fashioned, that it was written only for people way back there, but I say it was written for our girls and boys today. Anyone really educated in the Bible is able to use the tools and materials that will make a satisfactory life. The fifth is enthusiasm—enthusiasm about themselves and the things they do together. Many marriages fail at this point. Then I like to add an extra one—humor, the saving grace of any family situations. **END**



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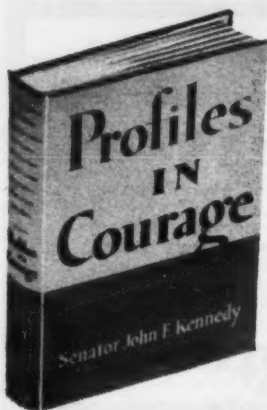
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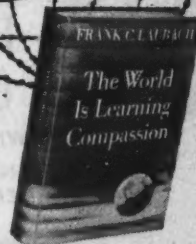
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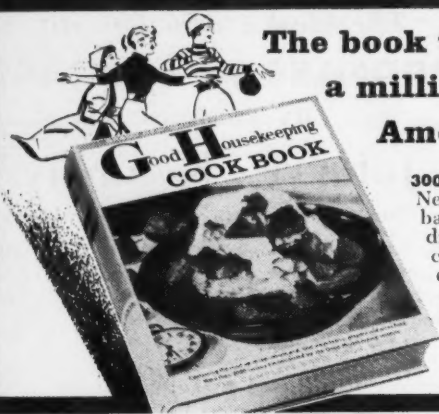
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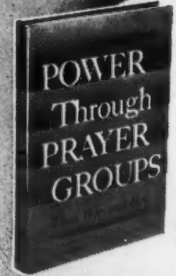
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THE NEW BOOKS

(Continued from page 46)

civil liberties, race relations, status of labor, war and peace, and the conflicting merits of capitalism, socialism, and communism. Some of the sad scandals of American public life are covered. I do not find the volume always objective. Frequently it is slanted, for me at least, far left of center, but it never fails of being impressive.

WHY I AM A MORMON, by Wallace F. Bennett (Thomas Nelson, N. Y., 256 pp., \$2.75).

The latest in the "Why I Am" books. Previous volumes are: *Why I Am a Methodist*, *Why I Am a Lutheran*, *Why I Am a Presbyterian*, *Why I Am a Baptist*, *Why I Am a Disciple of Christ*, *Why I Am an Episcopalian*, *Why I Am a Jew*. The author is the U. S. Senator representing Utah. He is at once a political, industrial and religious leader. He writes like a Christian prophet. He, himself, is one of that company of Mormons I know to be evangelical Christians—if this be treason, make the most of it. Certainly one of the great stories of American history is the story of the migration westward of the Mormons. Inspired writing and inspiring reading.

THE HUMAN LIFE OF JESUS, by John Erskine (William Morrow, N. Y., 248 pp., \$3.50).

I have read this new edition with mounting emotional reactions. It is not regarded as always "orthodox" by evangelical readers, but nowhere have I found a more tender regard for the person and mission of Jesus. The author demonstrated his authoritative brilliancy in many fields. But on these pages, as nowhere else, he reached his literary and spiritual heights. Particularly rewarding to the mind and heart is his final chapter, "The Resurrection."

A TERRIBLE BEAUTY, by Arthur Roth (Farrar, Straus & Cudahy, N. Y., 344 pp., \$3.95).

A vivid and at times "terrible" story of the progressive Irish Revolution. Here is wit and realism, courage and ruthlessness. Love takes a hard trail.

THE WONDERFUL WORLD OF FOOD, by John Boyd Orr (Doubleday, N. Y., \$3.45).

Vividly illustrated in color, this volume is described by its title. Original and beautiful.

BUGLE IN THE WILDERNESS, by John Burrell (Vanguard, N. Y., 222 pp., \$3.50).

An intense, psychological novel of maturity and discernment. This story of a spot set apart in the wilderness of Missouri during the Civil War is a successful combination of history and fiction. The principal character is a boy searching for the answer to the mystery of life.

CHRISTIAN HERALD

MASTER MOTIVE

(Continued from page 26)

try and it never condemns rich or professionally successful people because they are rich or successful.

In evaluating our personal motives, ambitions and achievements, we do well to keep in mind that what the world thinks of us and even what we may think of ourselves are not as important as what *we* really are in the light of our highest wisdom of God.

Life is a progressive spiritual achievement. Read the text of our meditation again. Paul, in humility and honesty makes no claim to personal perfection or complete knowledge of Christ: "I count not myself to have apprehended." But he craved a fuller understanding of Christ, and for him such an attainment surpassed all other privileges. "I press toward the mark for the prize of the high calling of God in Christ Jesus."

The challenge to spiritual growth is ever present for the sincere Christian. He advances in spiritual stature with every temptation overcome, with every sin purged from his life.

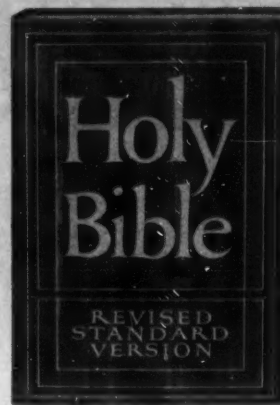
The modern Christian may find strength in the fact that there is nothing novel or unique about this struggle for spiritual victory. Even our Lord "was in all points tempted like as we are, yet without sin" (Heb. 4:15). Paul himself tells us, "When I would do good, evil is present with me." But he encourages us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Dr. Harry Emerson Fosdick reminds us in one of his sermons: "The facts of existence are like so much loose type which can be set up into many meanings. One man leaves these facts in chaotic disarrangement, or sets them up into cynical affirmations, and he exists. But another man takes the same facts and by spiritual insight makes them mean glorious things, and he lives indeed."

Robert Louis Stevenson once said, "If I knew what to leave out, I should be the greatest writer of this age." But of course, the Christian life is not to be measured entirely by what we leave out of it, or refrain from doing. On the contrary, it should be measured by what we add to our lives by conscious and devoted effort. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (II Peter 1:5-7).

We need a master motive. What mark are you pressing toward? What will be the prize? THE END

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SOUTH DAKOTA

(Continued from page 22)

appreciable numbers. Christian Science, Unity, Bahai, Jehovah's Witnesses, Pentecostalism are very much in the minority. The Church of God, Church of the Nazarene, Church of the Open Bible are just now beginning to have small established works. Mormonism has several churches, the best known being a small chapel on Highway 30 a few miles south of Gettysburg.

A hint of the vitality and growth of Lutheranism is found in the Sioux Falls Evangelical Lutheran Church. In 1946 there were two Lutheran churches in that eastern city with a combined membership of 3300. In that year Our Savior's Lutheran Church was organized as a mission congregation and soon three additional mission congregations were organized: Faith, Hope and Messiah. Today the combined membership of these Evangelical Lutheran churches is well over 11,000.

Other states have looked to South Dakota for the program conducted by the Lutheran Welfare Society, the only fully licensed private welfare agency operating in the state. It is an inter-Lutheran body, providing welfare facilities, a home for unmarried mothers, a child placement service and chaplaincy service in all types of state institutions. Lutheranism in South Dakota is practically a "United Nations of religion" representing Finnish, Danish, Swedish, Norwegian, German, English, Russian and other foreign forebears.

Presbyterianism has 125 churches throughout the state with a current emphasis on the development of larger parishes in rural areas. Rapid City's First Church has a congregation of 2300. Sioux Falls First Church has 1200 members. Missions supported by Presbyterians are worthy of visits by South Dakota travelers. Most important among them are the Sisseton Indian fields, Montana fields between Brockton and Oswego, Greenwood Mission where the work began, and Pine Ridge Indian mission.

Work among the Indians is so much a part of the state's religion that it serves as an inspiration of a constantly-expanding program and a deepening of the evangelistic spirit.

Deborah Hertz, the Rev. and Mrs. J. P. Hauser and others working with the South Dakota Council of Churches have inaugurated a far-reaching migrant worker program. It deals with laborers, Indian and Mexican, who travel through the state during the harvest periods. Throughout the long weeks of grain, potato and sugar-beet harvesting, hundreds of migrant workers can be seen in the fields.

A committee for helping these tran-

sients was formed by representatives of Evangelical-United Brethren, Baptist, Episcopal, Lutheran, Congregational, Methodist and Presbyterian bodies, together with the good offices of the Salvation Army. Transportation, housing facilities and spiritual aid are provided for the workers.

Two migrant areas were recently studied, one in Clark and Codington counties and the other in the Belle Fourche region. The first reported 310 workers, with the peak work period being September 25 through October 15. The second recorded 390 workers during the peak period of May 20 to July 20. Church volunteers meet these people in the fields, serve as baby-sitters, help in housing problems and establish better relationships between growers, townspeople and migrants.

This migrant ministry is especially important because South Dakota is a vast, sprawling and amazingly sparsely settled state. It is working feverishly to meet the need for community socialization. Several years ago the State College of Agriculture challenged the churches to make religion the "pivotal point" in the life of the state. Churches responded by accelerating their programs.

Baptists have started an all-out youth program at Camp Judson. They also introduced men's retreats at Swan Lake and Lake Poinsett. Their largest church is the First Baptist in Sioux Falls with a membership of 1500. Smallest is the First Baptist of Trail City with a membership of ten. One pastor in Meade County has three churches, driving his car 150 miles every Sunday to cover his circuit.

Congregationalism responded to the "pivotal point" challenge by developing a summer camping site west of Rapid City at Placerville on Rapid Creek. Approximately a thousand rural and urban youth and adults attend this camp each summer and in recent years, nearly \$100,000 has been spent in development of the site.

Among the 147 Congregational churches in South Dakota are 33 Dakota Indian congregations and 22 churches belonging to the German Congregational Conference. Largest Congregational Church is at Sioux Falls with 1100 members. Tourists are urged to visit attractive Yankton College at Yankton, oldest institution of higher learning in the Dakotas. One of the buildings is the original edifice where the college was started in 1881 by Dr. Joseph Ward.

Presbyterianism's school is Huron College at Huron. Lutheran Normal and Augustana College, founded in 1889, have united to become Augus-

tana College at Sioux Falls, outstandingly famous for its choir and orchestra. Sioux Falls College is the Baptist school with buildings, Gothic in design, constructed of Sioux Falls quartzite. Mount Marty College for Women at Yankton is Roman Catholic.

Late one evening several years ago I drove into Aberdeen. Vainly trying to get a room at a hotel or motel, I finally asked a man on the street the reason for the over-crowded situation on this particular night. "Why, sir," he said, "this is the night for the insulation of the new Methodist Bishop."

The Bishop who was being "insulated" happened to be my friend, Dr. Edwin Edgar Voight. He was being installed as ecclesiastical leader of South Dakota's 175 Methodist churches which serve 40,000 members. Largest among Methodism's city churches are those at Sioux Falls, Mitchell, Aberdeen, Watertown and Rapid City.

Methodism's college of ministerial leadership is Dakota Wesleyan University at Mitchell. At least two-thirds of South Dakota's Methodist ministers received all or part of their education at this school. A disastrous fire in 1955 destroyed College Hall and all the college records including some very valuable historical materials of the museum. However, this disaster became the inspiration for renewed financial and spiritual concern for the future of the college. Contributions totaling half a million dollars were received to erect a beautiful new hall and also a new girls' dormitory.

Ministers frequently draw upon the rich tradition of the state for sermonic material and illustrations. In Black Hills churches during the tourist season, references are often made to the world famous Mount Rushmore Memorial, said to be the largest sculptured piece ever undertaken in the western world. The gigantic figures of Washington, Jefferson, Lincoln and Theodore Roosevelt are carved out of granite at a 6000-foot elevation. The faces are 60 feet from forehead to chin. Gotzum Borglum, the sculptor, wanted the colossal creation to be a symbol of the eternal principles of faith in American life. Following summer church services, immense crowds pause to gaze at the "miracle of Mount Rushmore" and many people camp in nearby parks all summer long.

North of Wakpala on Highway 12 is another park with romantic religious history. It is Sitting Bull Park where the famed Sioux chief was killed during the Messiah War. Indian guides tell the story of how this beloved leader lost his life in a hand-to-hand struggle with policemen. Sitting Bull had ordered his favorite horse saddled, a

(Continued on page 55)

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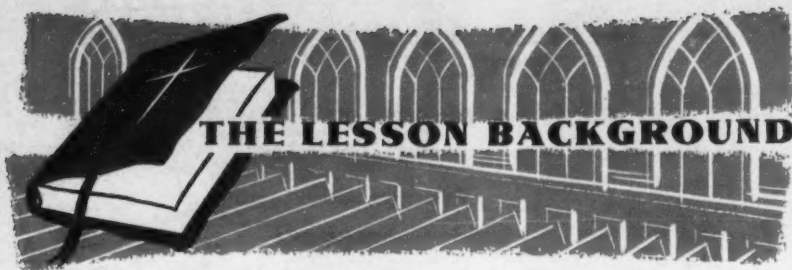
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By Amos John Traver

● June 1

Leadership Requires Character

NUMBERS 27:18-20; JOSHUA 1:1-9

"History is the story of the world's great men." This is God's way of working out His purposes. He depends on leaders who catch their inspiration and wisdom from Him. When such men are not ready there are always strong, evil-minded men to lead humanity downward. There is a sheeplike quality about man that requires shepherding.

No leader is a success who has not considered his succession. It takes a humble spirit to plan for the day when leadership must be passed on to another. One of the marks of Moses' greatness was his attitude toward Joshua. John the Baptist was never greater in spirit than when he sent his disciples to Jesus. Sunday-school teachers do well to train assistants to be ready for the day when they must give way to another. The succession must not be broken!

How wonderfully Joshua was prepared to follow Moses! His experience began as a slave. His commission to spy out Canaan tested him in many ways. His faith in the presence and power of God gave him courage to face seemingly impossible tasks. In addition, he knew how to win the confidence of a whole new generation, children of parents too cowardly to possess the land God offered them. Joshua had the qualities required by every leader of God's people.

● June 8

A People Must Choose

JOSHUA 11:16-20, 23; 24:14-18, 23

Pythagoras, the philosopher, was once asked by a Greek tyrant what he was doing at the Olympic games. He answered, "Some come to try out for the prizes, some come to sell their merchandise, some come to enjoy themselves and to meet their friends. I am one of those who come just to stand on the sidelines and to look on." Bacon, in telling this story later, added these words: "But man must know that in the theater of men's lives and God's world, it is only reserved for God and the angels to look on." (From a sermon by Dr. James H. Robinson in *The Pulpit*, Feb. '56.)

Pilate thought he could wash his hands of Jesus. No man can avoid the choice between God and Mammon. Idol worship is just as much a vote against God in 1958

as in the time of Joshua and its temptations are even more subtle. Whatever takes God's place in mind or heart is our idol. God accepts us all or not at all. Men must choose. Nations must choose. Diplomatic compromises with wrong are a repudiation of God. Do we really believe this?

● June 15

The Times of the Judges

JUDGES 2:16-19; 4:4-9; 5:6-9; ISAIAH 55:7

"Every man did that which was right in his own eyes." This refrain runs through the entire book of Judges. It was a time of anarchy, of disunity, in which each of the tribes of Israel jealously went its own way. After Joshua died, the land was still a battle ground between Israel and the Canaanites. Sometimes the tribes of Israel helped each other subdue the enemy, at other times they fought with each other. To save them from utter destruction, God gave them occasional leaders. These deliverers were called Judges, a confusing title to our concept of a judge's function. No doubt they did act as judges in matters of legal dispute, but their major duties were restoration of the worship of God and waging war against their enemies. It is variously estimated that this period lasted from 300 to 500 years. At least seven judges ruled during this time, but there is no attempt to give a complete history.

The Bible does not hide the faults of Israel or of her heroes. It is not a pretty picture. Even the judges reflect the cruel and brutal standards of their age. The story runs in a kind of rhythm—victory, idolatry with all its vices, punishment through victorious enemies, repentance and a cry to God for help, forgiveness with a judge to lead to deliverance, victory again, then the same round repeated again and again. The patient love of God for His people was never more tested. The purpose of the record is just this, to witness God's unswerving faithfulness.

● June 22

Wasting God-given Strength

JUDGES 15:11-15; 16:15-21; ROMANS 8:13

Samson—what a name for a hero! It means "sunny." There was a light-hearted joyousness about the man that seemed to justify his name. He was happy-go-lucky,

a kind of Robin Hood or Paul Bunyan. He liked to tell riddles and his jokes were often cruel as they were crude. He was a "lone wolf" in his contests with the Philistines. The people of his tribe did nothing to help him, indeed, they bound him on one occasion and turned him over to his enemies. With all his nonsense he used his great strength to defeat the enemies of Israel. He also believed in God and fought for His honor against the gods of Canaan. Until he fell into the hands of Delilah he kept the Nazarite vow by which his parents had set him apart before his birth. Like many another strong man he had his weakness and paid the terrible price of his sin. Through men as unstable as Samson, God saved His people from utter extinction during the days of the judges.

The life of Samson is a parable of the victims of strong drink. In fancied strength they play with temptation. Surely Samson never expected to tell Delilah the source of his strength. His lust betrayed him. Samson thought he could run with bad company without becoming one with them. This is the tragedy of many a drunkard's self-confidence. "I can take a drink and stop when I please" is the formula for a wasted life. God-confidence, not self-confidence, is the source of strength. Samson's strength was not his own to do with as he pleased. It was God-given with one divine purpose, to deliver His people. Waste of God-given powers by muddling the brain and undermining health through alcoholism is sin. It is, of course, robbing God.

● June 29

Called to Speak for God

I SAMUEL 3:10-20

The two books of Samuel were originally one. Perhaps for convenience in size they were divided. The history of Israel is centered in three leaders, Samuel, Saul and David. I Samuel is devoted to Samuel and Saul, though Samuel is by far the dominant force in the kingdom even after Saul was crowned. II Samuel tells the story of David. This is important history since it records the emergence of a nation under God from the disunity of the era of the judges. Samuel is the first of the great Hebrew prophets, constantly in communication with God and proclaiming God's will to the nation. The record shows Samuel dedicated to God's service by pious parents and called in boyhood to save the nation from the weak leadership of Eli and his family.

God's calls to service are not confined to prophets and kings. The stewardship of life is just as binding on the plasterer as on the preacher. Luther listened to a young student preach and wrote, "Master Joachim Morlein has pleased me well today with his sermon, for he spoke of the office and vocation of a wife, and a maid-servant—namely, that a wife should think she lives in a Holy Order, and that a servant also may know her works are good and holy works. This the people can carry home." No calling is secular to a Christian. It becomes his opportunity to express his faith. When we are serving where and how it pleases God, we then have a high and holy calling.

Based on International Sunday School Lessons; International Bible Lessons for Christian Teaching; © Division of Christian Education, National Council of Churches of Christ in U.S.A.

SOUTH DAKOTA
(Continued from page 53)

horse he had bought from Buffalo Bill's Wild West show. Throughout the fighting, the horse sat in the midst of the crossfire, unhurt and untouched, lifting one hoof and waving at the fighters. Policemen were terrified, thinking the steed was possessed.

Warriors who had been killed defending Sitting Bull lay unburied for two weeks because their relatives feared the police. They went to claim the bodies only when the Rev. T. L. Riggs volunteered to accompany them and perform the burial rites. This act endeared Dr. Riggs and other Christians to Sitting Bull's people, and today the story is told and retold among Indians and white men alike.

But perhaps the most dramatic saga of South Dakota faith is the story of the Hutterian people who are just now beginning to catch the imagination of those who travel through the state. South Dakota was the first American home of these communal experimenters, and it is South Dakota which still claims the most numerous Hutterian settlements in the United States.

The oldest and most typical of these communes is found south of Tabor in Bon Homme County. Here some 150 people live together in a community

of goods as well as of spirit. Their authority is the Scripture passage in the Book of Acts: "The early Christians had all things in common. . . ."

Hutterites dress alike in simple fashion, forbid the use of cosmetics for their women, tobacco for their men, toys for their children, and seek to be "in the world but not of the world." They do not vote or associate with "outsiders" except to market their farm products. The communes are large farming co-operatives, 12 of them in South Dakota, each with about 100 members and owning a total of nearly 30,000 acres of land. Men in the colony let their beards grow to distinguish them as married members of the commune life. Unmarried men remain clean shaven. Women never wear hats, covering their heads instead with a blue polka-dot scarf folded diagonally and tied under the chin.

HUTTERIAN settlements are usually off the beaten path. Communes are called *Bruderhofs* (homes of the brothers) and are found at Rockport, New Elm Springs, Tschetter, Lake Byron, Wolf Creek, Jamesville and other places, to which a tourist can be directed by South Dakota farmers who call the Hutterites "Colonists" or "Bearded Mennonites."

They are not actually Mennonites,

but belong to the Anabaptist family along with the Mennonites and Amish. They take their name from a sixteenth-century Anabaptist leader, Jacob Hutter, who taught non-resistance, opposition to military service, the simple life, adult baptism, isolation from the world, and communal living. All of these principles are being perpetuated by the South Dakota Hutterites. A minister, elected by the male members of the *Bruderhof*, is the spiritual leader in each commune.

During recent years, the "world" and the American way of life have been cutting noticeable fissures into the Hutterian communes. Life in the *Bruderhofs* is in transition, although the Hutterians stubbornly refuse to admit it. Modern farm machinery, clothes with zippers instead of the accredited hook-and-eyes are being worn. Station wagons are making their debut where cars were once rigorously *verboten*, and even radios and cigarettes are beginning to appear.

Hutterite colonies, Indian reservations, lonely, lovely rural churches, Badlands and Black Hills, ranches with migrant workers in the fields, magnificent city churches and denominational hospitals, all are part of the state which is so varied it has been given three nicknames to describe it. It is called

(Continued on page 64)

happy teacher

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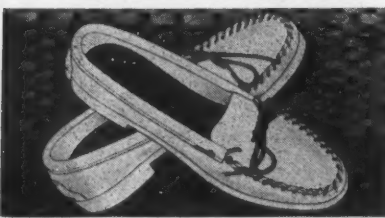
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JOE-PYE

(Continued from page 18)

Nichols, P.O. Box 23, Oakville Road."

Confronted with this lack of a needed possession, Joe-pye began to fidget. Then he remembered the spider. He hastily peeked into the shirt pocket to see if the spider was mashing.

"piders have eight legs," he announced.

"Your mother and dad? They around?"

Once again Joe-pye squinted his eyes and gazed off into the bright day as if trying to recall. Giving it up, he turned his attention to the food I had set before him.

After he had finished he said, "I been to Waco and St. Louis and Louisville and 'Parta." Apparently I could take my pick if I was still bothered about this address thing.

"Whereabouts last, though? If you're from in town somewhere, I'll take you back."

Joe-pye giggled. "Just Earth."

PERHAPS my face grew stern, indicating that I thought it was about time the game was over, and Joe-pye, not liking stern faces, ran out into the bright dazzle of the day. He inspected the flower beds at leisure, chased a butterfly and stopped to watch old Mr. Johns, next door, weeding his garden.

"Whatcha want, boy?" I heard Mr. Johns say, almost irritably, because Mr. Johns did not like anything that was a threat to his garden and little boys were in that category.

I saw Joe-pye look all around. "I guess I don't want nothin'. What do you want?" he asked, as a good-mannered afterthought, or to keep the conversation from dying.

"Huh?" Mr. Johns said, straightening.

"I said, what do *you* want?" Joe-pye repeated.

"None of your sass, boy. Get along with you."

Joe-pye disappeared down the street, dragging a stick across the picket fences so as to make a good loud noise. I felt a bit guilty letting him go. He had meant no sass to Mr. Johns, I felt quite sure.

But that wasn't the last of Joe-pye. My, no. Talk about a satellite, which Graham with his geophysical speech was beginning to do, Joe-pye became mine, as faithful as the moon to the earth or the rings to Saturn.

If I went to the back terrace to read, he would pop out from under a lilac bush, ready to discuss at length the eyes of a beetle or the petals of a dandelion.

If I walked down the cindered path to the crossroads for the mail, he

joined me somewhere along the way, with maybe a bluejay feather stuck behind his ear and a clover chain over his shoulder reinforcing his suspender. At one place along the path he would stop, both coming and going, to play an imaginary game of hopscotch. There were no markings in the cinders to suggest the game, but he went through the little single and double boxes in such a manner that I could see exactly where they should have been. He even penalized himself for stepping on a line from time to time.

IF I did not show myself outside by mid-morning, he would venture up onto the porch, and peek, eyes shaded, in the screen door. Always he wore the same big trousers and shirt and wide, wide grin, full of vast good will.

I spoke to the neighbors about him, but they did not seem concerned. Sure, they'd seen him about, but so what?

I told the family about him at the supper table. Graham, with a faraway look in his eyes, said, "Mom, do you think the launching of a satellite, or the proposed study of the aurora borealis and air and deep sea currents, would interest the students more?"

Judy said, "Mom, there'll be representatives from every high school in the state there. What do you talk about when you haven't anything in common?"

Only Dave made sense. "Don't worry, honey," he said, "he's just some kid playing Spaceman. It would spoil his game to have to identify himself."

I wasn't worried. It was just that I wondered if I should do something about him, notify the police, or put an ad in the paper: "Lost, downy-headed little boy. Answers to Joe-pye. Blue eyes. Big trousers. Happy."

About the end of our first week of association, he ventured to knock on the door when I was late putting in an outside appearance.

"Good morning, Joe-pye," I greeted.

"Hi," he said, with his broad grin.

And then, evidently being embarrassed for having knocked with no definite purpose, he cast around for some excuse. "Let's see your address," he said, suddenly inspired.

"Let's see yours," I countered.

He ran to the edge of the porch and flung his short little arms around in a semicircle, designed to take in the whole outdoors.

"Okay. You've already seen mine, but I'll show you again." I took his hand and led him down to the row of mail boxes at the crossroads. "See this box on the end here? It says, 'Dave Nichols, Box 23.' That's my address. See, here's my mail. Now, where

would you get mail? What's your address?"

But Joe-pye was not to be trapped. He looked up quickly with that familiar grin. "Earth," he giggled. "Just Poe-pye, Earth."

It was right about here that I decided to get my head out of the sand and take on Joe-pye as my problem. I reasoned that this passive, don't-look-and-it'll-go-away approach might not work.

"Joe-pye, did you have any breakfast this morning?" I began.

"Yes, ma'am."

"Well, where?"

He gazed around as if trying to choose a direction. Giving up, he made that other, by now familiar, gesture, shrugging and turning up the palms of his small hands, and ran off to do his hopscootch.

Now, I ask you, how do you get at a problem like this?

The next day he was waiting by the gate when I started after the mail. He seemed especially eager about something, running ahead in short little steps and coming back to grab my hand and urge me forward. When we arrived at the row of boxes he stopped and looked up at me as if for approval. Then I saw what he had done. Nailed to the platform, next to my box, was Joe-pye's box. It was an old orange juice can, turned sideways with the lid cut so that there was a little bit left to serve as a hinge.

"Joe-pye," I said, slowly, carefully, so as not to disturb the light in his eyes. "Joe-pye, you'll never get any—oh, Joe-pye, it's nice." There went my head back in the sand again.

BUT what would you have done? Told him it wouldn't work, right then and there? If so, I haven't thoroughly explained Joe-pye to you. You see, he was still in that delightful state where the world is a wonderful place. Look, a clover is blooming! Listen, a bird is singing! Know what I mean? He was little and tough and vulnerable and sweet and full of faith, the kind of faith that if he put up a mailbox for mail, he'd get mail.

He beamed, showed me the rock he had shoved into position so as to reach the box, and how to work the lid. I marveled at it all.

But, in a day or two, I began again. "I'm afraid you won't get any mail, Joe-pye."

"Why?"

"Because a person has to be from some place, a state and a town or a rural route."

"I'm from Earth," he maintained.

"Yes, I know, we've covered that. But, that's too big."

"I'll get mail. You just wait and see."

I began to stew and fret and curl

up at the edges over Joe-pye and his mail. I explained in detail the U.S. postal system and for good measure told him that no one else knew he had a box, so how could they send him mail?

He listened respectfully, but always when we got to the boxes he eagerly climbed upon his rock and pulled down the lid and reached in expectantly.

It got me.

Our box seemed overly stuffed those days, for Graham was sending off for material on the International Geophysical Year, or the IGY, he called it, because people don't have time to say long things any more.

"Would you like some of my mail?" I asked Joe-pye one day, eager to share our plenty.

"Why, no, ma'am," he said, looking at me in a manner that made me feel the stupidity of my offer.

The lid wore off his box and a sparrow began building a nest inside.

"Why, *that's* your mail, Joe-pye," I told him excitedly. "That little sparrow."

"That ain't no mail," Joe-pye said. "Why, I think it's fine mail."

He looked at me quickly. "Oh, yes, it's fine mail," he agreed, favoring me with a reassuring grin. I had the feeling he was trying to placate me instead of the other way around.

I thought of slipping some mail into his box, but when to do it was the thing. I could not step foot out of the house without running into Joe-pye.

"Let me bring you your mail, Joe-pye," I suggested one day, thinking I could slip him some believable thing.

"Oh, no, ma'am," he said, and fell in step.

I waited for Joe-pye to do his hopscootch before we moved on to the boxes.

He hopped up onto his rock and tapped the box good-manneredly so as to alert the sparrow. I saw his short hand reach inside expectantly and feel around.

"Poor kid," I breathed, opening my own over-stuffed box.

When I looked down again, Joe-pye was pulling mail from his box.

"Joe-pye," I exclaimed. "You got mail?"

"Sure," he said, turning it and twisting it and marveling at it.

"Joe-pye, you got mail," I repeated, awesomely.

"Who's it from?" Joe-pye asked, thrusting his letter into my hand.

"It's from a soap company, Joe-pye," I said, rather shakily. "See, they have sent you some coupons that are worth ten cents toward the purchase of some soap," I told him.

"Sure," he said again, deeply appreciative. (Continued on next page)

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how to use AUDIO-VISUAL AIDS in your church

By WILLIAM S. HOCKMAN

Screens and Black-Outs

Solving the Screen Problem

Good pictures call for the right kind of screen. There are many kinds. Most of them are worth their cost. It is important, however, to know what you need.

Your screen should be right in size. A first consideration is width. Its width should equal one-sixth of the distance from the screen to the last row of seats in the room. Thus, if the screen is on the wall of a room measuring 36' from front to rear, the screen should be one-sixth of 36', or 6' wide. The vertical dimension is related to the width, so you don't need to bother about it. If you are using many 2" x 2" slides, a square screen is preferable. Be sure to indicate this to your dealer.

There are two general types of screens: flat and beaded. The flat-white screen has a coated surface, something like a tough, gloss-free, flat paint. It is the kind you get when you paint a screen on a wall of your classroom.

The flat-white, or matte-white, has this main advantage: it can be used in a wide room where people must sit off at a considerable angle to the left and right of the screen. Such a screen does not distort nor fade the image. It can be used in a long narrow room, but it is just the thing for the wide room.

The beaded screen gives a brighter image, especially with color projection. It is the type for the long and narrow room. Since there are millions of tiny beads on its surface, the light from the projector is reflected straight back toward the center of the room. Thus those who sit off on the sides do not see a clear, bright and sharp image. Those who sit in the center see the sharpest picture. The image tends to fade as you go toward the sides of the room.

I must add here something that many people do not understand. In some theaters you can view the picture far to one side without distortion. People do not understand why in churches they are asked to sit in the center of the room when viewing projected materials. Theaters do not use beaded

screens. They use matte screens of several types.

If, after realizing the importance of buying the right screens, you are convinced that you cannot afford them, do not settle for make-shift equipment. Good planning and budgeting will provide you with something better.

We painted screens on the wall of our rooms when we could not buy them. If not properly done, this can end up in an unsightly mess—a white screen on a peach-colored wall! It is better to paint the whole end of the room white or an off-white or an egg-shell white. Let the other walls remain as they are. With one whole wall in flat white you can project on any part of it.

At the present time, non-beaded screens are growing in favor and many makes are on the market. They are supposed to give exceptionally fine images, but the basic questions for the customer to ask still are: What about angle of vision? What about cost?

How to Darken a Room

There are two reasons for blacking out light when using visual aids: to enhance the clarity of the projected image; to enhance the mental reaction to the image and the flow of ideas.

Unless competing light is eliminated, the average projector does not put a bright and satisfactory image on the screen, no matter how good the screen may be. When the image is not bright and clear, especially when color is being used, levels of attention and interest drop appreciably.

How do we get rid of the distracting light from windows and from other sources? Block it out with dark blinds, draperies, venetian blinds designed especially for black-out, or with other ingenious devices described in the technical handbooks on this subject.

Many churches use cloth black-out materials. One church we know of bought heavy cloth, dyed it black and mounted it upon rods which extended above, across, and to either side of the windows. When not in use, these curtains are divided and hang as panels on either side of the window frames.

"Here," I said, handing him back his mail.

"You can have them," he offered generously.

"Oh, I have some too, Joe-pye," I said, showing him my envelope.

I told the family about it that night at supper. But somehow, something was lost in the telling of it and they weren't impressed at all.

I waited for Joe-pye the next day, but he didn't come, nor the next, nor ever again.

The neighbors said lots of itinerant families camped for a while up at the nearby roadside park, and Dave said that a carnival had been in town and left. I remembered then that Joe-pye had been to Waco and St. Louis and Louisville and 'Parta.

The sparrows in his box hatched out and their downy heads looked so much like Joe-pye's.

"Graham," I said one day, suddenly remembering his problem, and blushing because I had forgotten about it. "How did that speech of yours come out?"

"Fine, fine," he said. "I talked about air drag, measurements of the earth's equatorial radius and oblateness, fluctuations in intensity of the cosmic and other partical radiation impinging upon the atmosphere, and then, to put some heart into it, I told them about Joe-pye."

"Joe-pye?" I demanded.

"Yeah, the sooner the nations all realize that we all have one address, Earth, the sooner they'll stop fighting, maybe, and this IGY study could make them realize it all over again. Anyway, to make my point I told them about Joe-pye's mail. Thanks, Mom, for the tip."

See what I mean?

JUDY came back from the State Latin Club meeting flushed with excitement and tales of a good time had.

"You didn't feel out of place, Judy?" I asked.

"Of course not, Mom. I did at first, but then I got to thinking of that little boy you told us about and I said to myself, 'Judy, all these other kids are from Earth, just like you.' Somehow it worked. Thanks, Mom."

See?

"Dave?" I asked, just to round this thing out. "How's your school problem coming along?"

"Better, Honey. You know what I told them at the last meeting?"

"About Joe-pye?"

"How did you know?" He looked surprised.

I shrugged, turned up my palms and gazed off into the distance.

"It seemed to work, Honey. Everything's coming along fine."

See?

THE END

CHRISTIAN HERALD

DEATH PASSED HIM BY

(Continued from page 18)

quite a distance away at the time of the explosion. There was a slight bank at the river's edge which I would have to get over. In the past the men had had trouble at this point. The high ground would snag the vehicle between the wheels and another vehicle then had to be hooked on to pull it loose.

I made a dry run from the bomb, across the water, and up the bank to a place of safety. Elapsed time was four minutes. To make sure that there would be an additional factor of safety, I decided to cut the lengths of time fuse so that they would burn for approximately ten minutes.

At 1:30 in the afternoon I went out to the gravel bar and began to prepare the time fuse. I cut two lengths so that if one of them did not function properly for any reason, I would have another one still burning. It was not likely that either would fail, but if I had a failure, I would have to wait out a long period and then go back and do the same thing over again.

After I had cut the two lengths of fuse, I crimped a blasting cap to one end of each; to the other ends I fastened special fuse lighters which make it more simple to start the fuse burning. Earlier I had placed four blocks of TNT against the bomb. The TNT would be set off by the blasting caps and in turn would explode the bomb.

I placed the caps with the safety time fuse attached into the wells in the TNT and pulled the fuse lighters. Both fuses started smoking so I knew that they were both lighted.

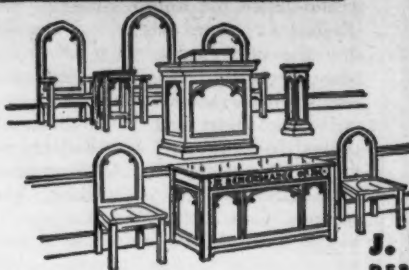
I walked to the edge of the gravel bar where the amphibious vehicle was waiting for me. At such time a man always feels the urge to hurry. I had to keep a grip on myself. If I hurried, I might slip and fall and not be able to get away from the charge.

I climbed on the amphibious vehicle, we crossed the channel and started up the bank. As we expected, we hit high center. The other vehicle which was standing by immediately hooked on to us and pulled us the rest of the way up over the bank. We then sped to a predetermined place at a safe distance, to watch the explosion and still be out of the way of fragments.

Four minutes of the ten had elapsed by this time and I was glad to see that everything was going so well. I relaxed and sat back. Several more minutes passed and everything was still fine.

Then suddenly the world dropped out from under me! Strolling along the bank of the brush-covered island was a Korean civilian. We were at such a distance that I could just make out

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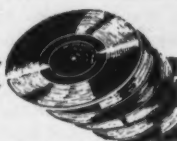
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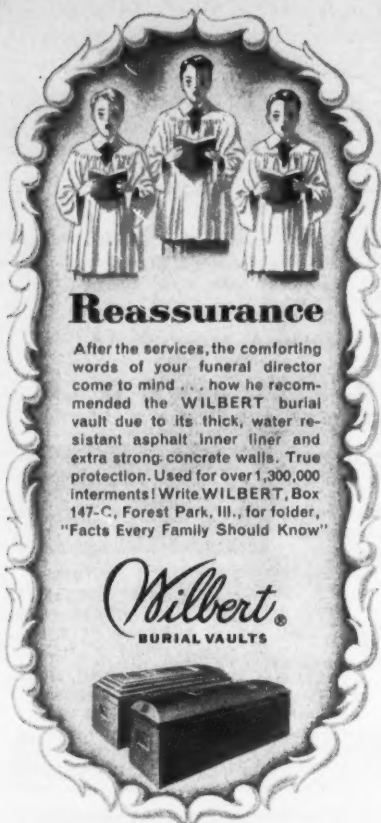
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that it was a man. We all shouted to attract the man's attention, but he kept on walking. When I had first spotted him there were only three minutes left before the bomb was to explode. Since it had taken me four minutes to get where I was, there was no way I could stop the bomb from going off. Now there were only two minutes left and I was sure the man was doomed.

During those next two minutes I prayed harder than I ever had before in my life, asking God to spare that man's life. He kept on walking. The seconds ticked off. Nine minutes. I looked at my watch and made a mental countdown. Ten minutes! And nothing happened.

Now the man was walking away from the bomb, on up the shore. After four or five minutes had passed he was out of sight. Before I could go back and check on why the bomb had not gone off, I had to wait out a safety period of 40 minutes.

When the 40 minutes had passed I

went back out to the island to check on what had happened. As I neared the bomb I could see by the tar that had burned out of the fuse that one of them had burned for only about four minutes and had gone out. The train of black powder that runs through the center of the fuse had been broken and this had stopped it from burning any more than the four minutes. Next I checked the other fuse. Here again I found that the black powder train in it had been broken. It had burned for nine minutes and then gone out. The odds against two fuses failing are almost impossibly great. But it had "happened."

I WENT back to the area again two days later, after it had been thoroughly checked, and exploded the bomb without mishaps of any kind.

I never learned the man's name. To this day he probably does not know how close to death he walked.

LAURENCE E. KLEES

OUR 744 CHURCH-RELATED COLLEGES

(Continued from page 26)

have gone up the least in the church-related institutions. These colleges charge their students less than does any other type of college, with the exception of the city- or state-supported institutions.

A study, made by the Council for Financial Aid to Education, of 1954 tuition fees (they have gone up since then but the proportions still hold) showed this tuition schedule: Non-denominational, independent liberal arts college, average tuition, \$549; independent universities, \$538; professional and technical schools, \$479; Roman Catholic universities, \$466; church-related Protestant and Jewish universities, \$368; Roman Catholic colleges, \$440, and church-related Protestant and Jewish colleges, 414.

How high can tuition go without freezing out competent students? The church-related institutions deliberately keep their fees low in order to make it easier for their students to attend. But it might be wise to reconsider this position. Tuition might be raised, but the number of scholarships increased. This would permit those who could not afford the additional fees to get help from the college, while those who are financially able would be asked to carry more of their college costs. Actually, even with today's higher tuition, students do not pay more than 50 per cent of their actual educational costs in the average church-related institution.

At their January meeting in Miami Beach, the church-related colleges recognized the financial problems ahead. For example, the Methodist

Commission on Christian Higher Education proposed that the Methodist Church have a church-wide capital funds campaign for its colleges during the denomination's 1960-1964 quadrennium. The Commission reported that Methodists gave \$6,000,000 for current operation of their colleges during 1957, an increase of 22 per cent over the previous year. More than 235,000 students—8 per cent of the nation's total, are enrolled in the 136 Methodist-related institutions. Endowment of these colleges exceeds \$400,000,000, with an aggregate plant value of \$525,000,000.

Continued support is essential, if the church-related institutions are to fulfill their function of training men and women with religious, moral and spiritual backgrounds. In a technological, atomic-sparked age, these values are more urgent than ever before. The almost hysterical urge to remake our educational system in the image of Sputnikism, can lead only to disaster. Science alone will not save us. Neither will A-bombs nor H-bombs. Something more than weapons is needed. That intangible something can be supplied by the church-related colleges and universities. They offer an attitude, a climate of thinking, that is so essential today.

What are the immediate steps that must be taken to strengthen the church-related institutions? I would propose five minimum "musts."

1. Strengthen the faculty and staff of every church-related college or university.

This might mean substantial salary

increases. "Fringe" benefits should be increased wherever possible. Teaching should be made attractive. Satisfaction in teaching go beyond salaries. The colleges should create an opportunity for their faculty members to engage in research, to participate democratically in the academic life of the institution, and to get enough incentives to grow professionally year by year.

2. Begin immediately an all-out campaign for financial support.

Not enough funds go to the smaller, lesser known church-related institutions. The financial gap between the "have" and the "have not" colleges has widened in recent years. The bulk of all college endowments is found in less than 5 per cent of the nation's institutions of higher learning. To receive recognition and achieve or maintain accreditation, the church-related colleges must increase their financial holdings. Greater support must come from business, industry, foundations and the general public.

3. More incentives to giving must come from the Federal government.

A "tax credit" plan for payment of tuition and other fees to colleges should be adopted by the Federal government. A start has been made already at recognizing the special needs of those engaged in the teaching profession; teachers may now deduct for income-tax purposes the costs of work toward advanced degrees.

4. The government's college housing program should be expanded to include classroom and laboratory facilities.

Many colleges have been enabled to build dormitories through government loans. But dormitories alone cannot solve the enrollment problem. A huge deficit exists in the college building program. Large sums are needed to build necessary classrooms, laboratories and other facilities on the nation's campuses. This is particularly true in the case of the church-related institutions, where capital gifts are hard to get.

5. A Federal scholarship program is essential.

AS tuition fees increase, it is essential that students receive financial aid to permit them to enter or to continue in college. An annual billion-dollar scholarship plan is necessary to help needy students go to college. The Educational Testing Service at Princeton, N. J., has found that from 100,000 to 150,000 superior high school graduates do not go to college. A large proportion of these do not go because of economic difficulties. A scholarship plan can be evolved that would provide help to the students without in any way endangering the independence of colleges.

This five-point program would be

just a beginning. But it would help the colleges over the dangerous rough spots that lie immediately ahead.

At the same time, the nation's colleges must do their share to retain the confidence of the public. If the curriculum is watered down, if standards are lowered, if high ideals are forgotten, the colleges will quickly lose the support that they have been able to get in recent years. This is a time of rare opportunity. America has been awakened to the dire need of better school and college facilities. More attention is being paid to education now than ever before in our history. Education has become front page news.

But colleges must not lose sight of their goal. What is their goal? Is it merely to train robots that can create assembly-line projects to carry man to the moon, or that can make bigger and better hydrogen bombs? Is that the end of education? Is that the American dream?

I do not think so. I believe that the colleges have a higher destiny than that. More than tangible assets are involved. Science is important, but so are the humanities and liberal arts. The colleges, and more particularly the church-related institutions, have a mission to perform in mid-twentieth century: they must lead the way toward higher moral, spiritual and religious values.

Actually, the conflict between science and the humanities need not continue; it is nothing more than a synthetic one. The liberal arts college must serve as the foundation for all students who seek a well-rounded education. As the hundreds of smaller institutions, the church-related and other privately supported independent colleges are strengthened, the whole fabric of higher education in this country is improved.

It will be suicidal if we permit the Soviet Union to shape our educational pattern. That would be the greatest irony of all.

We must not abandon the American dream in fear of Soviet science. Our strength as a democratic nation lies in our educated youth, in youth who are strong because they have learned how to walk upright and unafraid on earth like men. American higher education must be strengthened because we believe in democracy, because we believe in freedom, because we believe in education for all. Will the leaders of tomorrow be able to carry on the traditions of a free land?

That, it appears to me, is the question we must answer as we seek to develop a sound, strong democratic system of higher education in this country. And in this system, the church-related institutions must continue to play a significant role. END

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motion picture reviews

★ **Henry V** (I. A. Rank) The Protestant Motion Picture Council selected *Henry V* as Picture of the Month in September 1946. This magnificent production is re-issued with new dimensions and screen adjustments in this SuperScope presentation. It has lost none of its appeal, though in its horizontally elongated state main characters are occasionally beheaded at their most heroic moments. The film is still Shakespeare in his best form. Enunciation and acting are superb. Color is beautiful, the costumes rivalling those of illuminated manuscripts of the period, enlarged upon a heroic canvas. It is truly a masterpiece of screen art. **A, Y**

St. Louis Blues (Para) The story of the earlier years of W. C. Handy, writer of hymns and jazz music, up to the time he composed "The St. Louis Blues." This musical biography with mainly Negro actors holds nostalgic charm for older Americans who know and love this music. There is quite a religious strain throughout the presentation. The boy's minister father could not understand nor tolerate the music that possessed his son, yet he could not ignore the stirrings of his deep feeling and expression. This is portrayed with dignity and an ultimate understanding is reached. The jazz is not wild and dissonant. The film is a fine tribute to a man who died recently, a respected member of his profession and of his race. **A, Y**

South Pacific (20th C-Fox) Spectacular

translation of the Broadway success to the screen, in colorful Todd-AO. It is the story of the American Navy nurse who falls in love with a French planter on a South Pacific island, also the love of a young lieutenant for a Tonkinese girl. Humor is provided by a profiteering sergeant and an earthy island woman. Panoramic scenery of ocean, islands and jungle are beautiful but are sometimes distorted by the curved screen. Some strange color effects intended to create moods are theatrical and distracting. Most of the songs are expertly dubbed in. Acting is uneven and the film suffers by comparison with the original play. **A**

Marjorie Morningstar (WB) Based on the novel by Herman Wouk, this romantic drama is a character study of a man and a girl who find it difficult to conform to the customs and rules of their environment. The girl, like many of this generation, wants to cut herself from her family background, seeking to create an identity of her own. Because she belongs to a well united Jewish family group, she has to go a long way through some unpleasant experiences to learn the true values of the good life she had at home all the time. The man is a pampered egotist from whom she is finally detached. An interesting story psychologically, even if somewhat fragmentary. It presents the heartening sight of the closely knit family in some of its traditional observances, beautifully, if briefly depicted. Ed Wynn gives a star performance in a small role. **A, MY**

The Young Lions (20th-C Fox) This war drama is based on Irwin Shaw's aptly titled novel. It is the story of a series of young men, the eternal warrior breed, who come face to face, not only with death, but especially with their own kind. It is much too long, shuttling between the American soldiers and the Nazi forces and their backgrounds before and during World War II. It is episodic to the degree of losing its impact. The vignettes come to life in terms of what they are willing to believe in, to die for. Harrowing scenes of German concentration camps are presented in all their inhumane brutality. **A**

The Long, Hot Summer (20th C-Fox) This is the dramatic story of a long hot summer in the lives of a Southern family

AUDIENCE SUITABILITY RATINGS

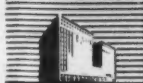
A—Adults; **MY**—Mature Young People;
Y—Young People; **F**—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

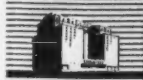
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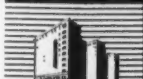
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dominated by a mountain of a man consumed with the passion of founding a dynasty with the doubtful help of a daughter still unmarried or his lazy, fearful son. The conflict between these people is the core of the plot. Characterizations which are both interesting and excellent. There is a constant preoccupation with sex. De Luxe Color. **A**

High Flight (Col) This dramatic, suspenseful story of the training of RAF pilots in 1954, when jet planes were coming into use, is focused on the differences between a seasoned Wing Commander and a young daredevil trainee. The older man shows forbearance and understanding and, in spite of provocation, leads the cadet to learn the necessity of discipline and team work. Very well acted, with enough humor to break up the tension. This is interesting and entertaining. **A, Y**

The High Cost of Loving (MGM) An entertaining comedy of everyday married life and the problems of a minor executive with ambitions. What a man can do when he has the backing and confidence of his wife seems a sideline but it is heartening to see that it carried the day in this comedy of errors. Well acted. **A, MY**

Paris Holiday (Tolda, UA) This is a very funny chase-comedy, providing side-splitting amusement for those who like slapstick and snappy dialogue. **A, Y**

Stage Struck (RKO, Buena Vista) Exciting dramatic, sophisticated love story. A young girl who believes in herself comes from Vermont to New York to become an actress. After a false start, she reaches the top through the offices of the men interested in her and the stimulation of champagne. **A, MY**

Underwater Warrior (MGM) A documentary-like inspiring story of the underwater demolition teams of the U.S. amphibious forces, their use and great value during the recent wars. Most informative, it holds interest throughout. **A, Y**

Teacher's Pet (Para) Romance marred by inexcusable drinking. **A**

Saddle the Wind (MGM) Very tense, grim western drama. **A, MY**

Screaming Mimi (Col) A boring murder mystery with supposedly psychological twists flounders in a series of grim and badly related episodes. **A**

Touch of Evil (Universal) It is like a bad nightmare. **Objectionable**

Ghost of the China Sea (Col) **A, Y**

Ambush at Cimarron Pass (Regal, Fox) Pointless and poorly done. **A**

Country Music Holiday (Para) Lacks conflicts and problems. **A, Y**

Stake Out on Dope Street (WB) Holds suspense. **A, MY**

Wolf Dog (Regal, Fox) **A, Y**

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Please send *Kit* to: ☐ the minister, or
☐ the building committee chairman

CHURCH OF THE OPEN DOORS

(Continued from page 20)

deliers, their lights half-dimmed, and on the altar flickered a large thick candle whose light is seen from the street. The quietness was not absolute. Instead, it was accentuated by the faint sounds breaking in: the tap of heels on ancient tile aisles, the creaking of a pew, the slight murmur of traffic outside. Inside, at this moment, were two others: an elderly woman in a back pew, staring straight ahead, and further up, on the other side, a young man, head bowed.

Over the years I have been in at most hours of the day and night, in good weather and bad, and only once found no one there. The manager of a neighboring hotel says that many out-of-towners have told him of taking their troubles at night into this place. Undoubtedly its moments of great human feeling are countless. In most instances not even the rector knows what's happening in the hearts and souls of these people. Recently a man told Dr. Kennedy that his son had recovered from bulbar polio with only the slightest after effects. During the critical weeks this man, often in the dark hours of the night, had repeatedly used the Open Door.

Another businessman told the rector of visits when his wife was slowly dying in an uptown hospital. For months each evening, on his way to the hospital, he came in to strengthen himself. Then, when he left the hospital, he came again. "Through the Open Door," he said, "I found something that kept us both going."

But the door is not simply for the

sad and lonely. Numbers of happy couples pass through it on each anniversary of their wedding, to meditate for a few moments. Many persons coming in for spiritual help later send contributions. "You helped me," they say. "Maybe this can help others." Once someone left a roll of one hundred soiled dollar bills in the Poor Box.

Olin Downes, the music critic, for years made a practice of stopping in for meditation after attending a concert and writing his review. The Open Door meant so much to him his funeral services were held there. But most of the persons who come in are as nameless as the wise men who followed the star in the East. One summer night two years ago a young woman, hardly more than a girl, was contemplating suicide—actually planning it that night. Somehow she came in the Open Door, asked for the rector. He reasoned with her, arranged for psychiatric treatment, and for several weeks talked with her regularly. Thus another tragedy was averted.

Years ago the Open Doors weathered, and new doors were ordered installed—unusual doors, with carvings on the inside because, since they are opened outward and fastened back, that is the only side that is ever seen. They were designed and constructed without a keyhole. So it might be said that here in the 20th century, in the heart of a busy city, we have a fulfillment of the vision recorded by St. John in the Apocalypse: "An open door, and no man can shut it." THE END

SOUTH DAKOTA

(Continued from page 55)

the Sunshine, the Blizzard and the Coyote State.

Christian missions and Christian service unite its people. United Christian Youth groups across the state have a deep concern in community centers.

But Protestant and Catholic alike, no less than people of non-Christian faiths, think of religion in South Dakota in terms of that American Oberammergau, the Passion Play. For this is a symbol of the co-operation of church groups of every denomination. Josef Meier, who has played the sensitive role of the Christus nearly 6,000 times, has insisted that the play should be Christian without sectarian emphasis. The cast of 250 are professional actors, local business people, teachers, housewives, day laborers. Local crews help with the costuming and settings on the huge stage. The aim is to be successful without being commercial, and the

objective is to demonstrate the workability of the Christian ideal in a state where religion has always gone hand-in-hand with life.

For friendly, still pioneering South Dakota knows that faith is imperative in its history and its future. Situated in the geographical center of the North American Continent, it feels itself to be strategically important in the culture of our time. Its rolling prairies have abundant room for more and more people. Its cities are growing and becoming industrialized. Its religion is keeping pace with the changing scenes and the rapid secular growth. Its name, Dakota, borrowed from the language of the Sioux, means "an alliance of friends."

The state motto is equally well-chosen and descriptive. It reminds South Dakotans and the nation that: "Under God the People Rule." END

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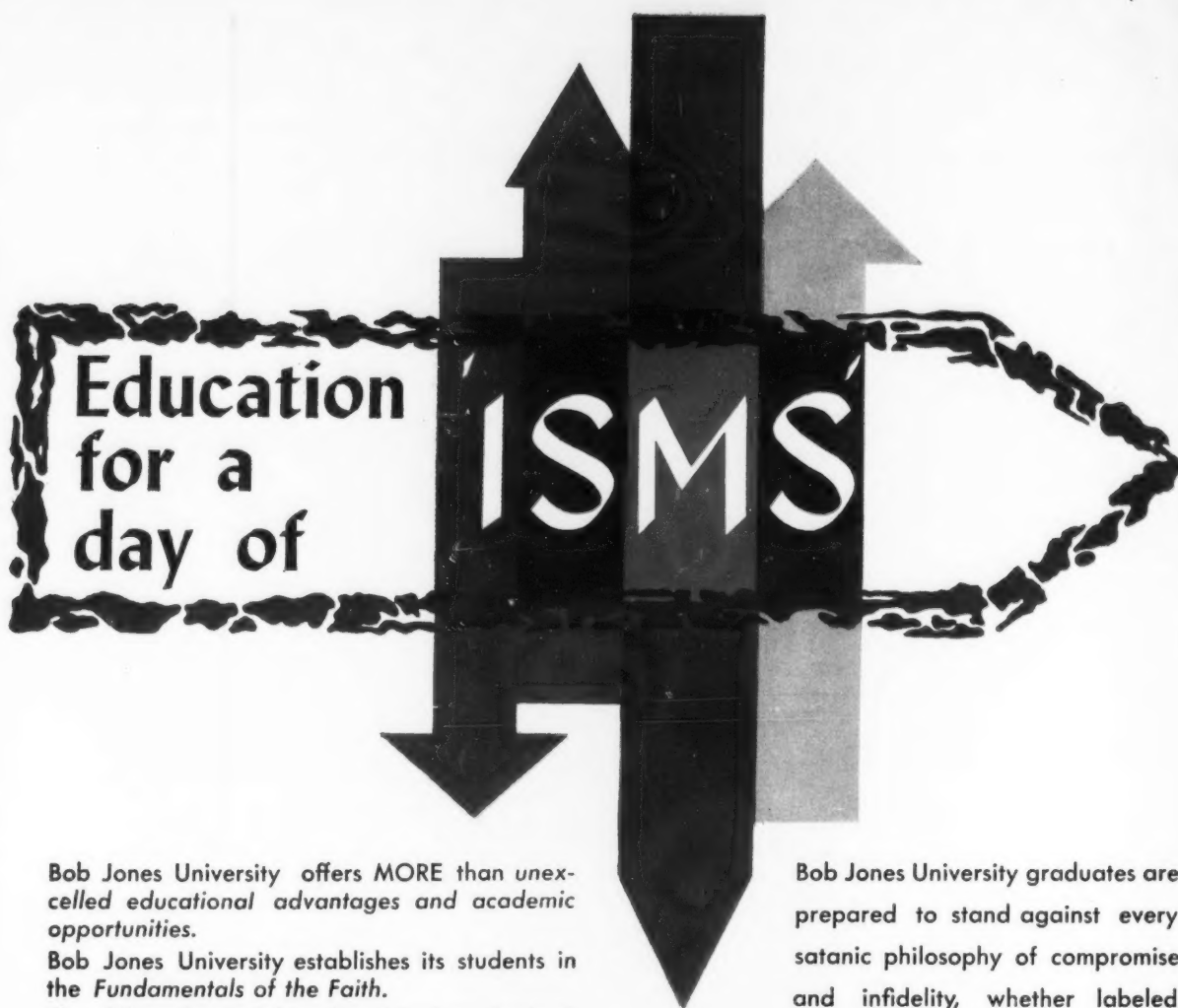
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